Simple Lessons

Edited by

REV. T. T. CARTER

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SIMPLE LESSONS;

OR,

Words Easy to be Understood.

A MANUAL OF TEACHING.

In Three Parts:

I. ON THE CREED. II. THE TEN COMMANDMENTS.
III. THE SACRAMENTS.

EDITED BY

THE REV. T. T. CARTER, M.A.,

HONORARY CANON OF CHRIST CHURCH, OXFORD.

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"

FIFTH EDITION.

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TO ONE OF THE SISTERS

OF THE

Community of S. John the Baptist, Clewer,

AT WHOSE REQUEST THIS LITTLE WORK WAS WRITTEN,

IT IS AFFECTIONATELY DEDICATED.

PREFACE.

THIS unpretending publication needs but a few words to explain its object, and account for its appearance. It is the work of one who has been much accustomed to teaching the uneducated. Some lessons which she wrote to assist others engaged in this same work of charity, being found exceedingly useful, she was prevailed upon to draw up a systematic series of lessons on the chief truths of Christianity, in the belief that they would prove a valuable assistance in a wider circle. These lessons are used in the instruction of some adults of the most ignorant class, for whose teaching I am responsible, and with the best results. From this personal knowledge of the value of these simple lessons, and in gratitude for the benefit thus experienced, I am desirous

of promoting their use; and venture to recommend them to those interested in the object which they are, I believe, so well calculated to serve.

None can tell, but those who have practically made the trial, the difficulty of presenting spiritual ideas, even of the simplest kind, so as to be intelligible to grown-up persons, who have had no early teaching, whose minds have never been opened to the perception of religious truth. Nor can any one imagine, without careful personal investigation, the extent of ignorance which exists as to the most elementary facts of revelation among our uninstructed poor. It is not easy for well-educated persons to bring down their ideas and their language to the level of the capacities of those—alas! so great a multitude—who, thus dark and uninstructed, are moving to and fro everywhere close to our doors, and rapidly, one after another, passing away out of sight to their great account. To offer some assistance, therefore, towards facilitating such an object, will not be a superfluous task.

I am not aware of any publication which professes to provide any aid towards meeting the difficulty, and yet manifestly it is one of the greatest needs of the present time.

The lessons are specially intended for the use of the teacher, as supplying a fund of material, which it is hoped will be intelligible to the most ignorant, and further as suggestive of the mode and language in which other truths, or additional matter on the same subject, may be intelligibly taught. The present series of lessons embraces the Apostles' Creed, so expanded as to include the chief truths of the early chapters of the Book of Genesis, and of the Gospel history of our LORD'S life. It is proposed to extend the same plan of simple instructive lessons to other portions of the faith and practice of Christianity, so as to give, as far as possible, a complete system of Church teaching.

T. T. CARTER.

CLEWER RECTORY,
Advent, 1863.

PREFACE TO THE THIRD EDITION.

IN sending forth a third edition of this work, the Editor wishes to express thankfulness on his own part, and on that of the Author, for the success which has attended its previous circulation: and the trust that the blessing of GOD may be still granted to its further use for the promotion of the teaching which it was designed to bring home to the vast numbers whom more learned treatises could hardly reach.

T. T. CARTER.

CLEWER RECTORY,
Festival of S. Peter, 1874.

INTRODUCTION.

"EXCEPT YE UTTER BY THE TONGUE WORDS EASY TO BE UNDERSTOOD, HOW SHALL IT BE KNOWN WHAT IS SPOKEN?"—1 Cor. xiv. 9.

IN the following pages the writer does not attempt any new thing. The same truths which have been often and far more ably explained, are here merely translated, as it were, into the language of the unlearned,—"Words easy to be understood" by all,—the words, in fact, in which the common affairs of life are generally expressed.

Of the fact that the simplest "book language" is, to the uneducated, often utterly unintelligible, we need no further proofs than the puzzled looks and ridiculous blunders so often made both by children and adults in repeating the Church Catechism

and Collects, and in reading Holy Scripture. Of this there are few teachers who have not had painful experience.

The listlessness and inattention with which even the most interesting of the Sacred Narratives are read and listened to, may be all referred to the same cause,—the words are not understood. A similar difficulty would be experienced by one who should attempt to read a book written in a foreign language, which he had acquired only by living in the country, and conversing with the natives on the ordinary topics and wants of life.

It will readily be perceived, that this little work is not wholly designed to be put into the pupils' hands as a reading-book, nor is it meant that the teacher should merely read it through to them. It is rather intended as a manual containing matter for teaching, and an attempt to show the simplest method of imparting instruction to the ignorant.

Experience tells us how much greater is the effect of a story told, than a story read.

Setting aside the difficulty before alluded to—with regard to the language—there is always a degree of monotony in the sound of the voice in reading, which cannot be avoided even by the best readers, and this naturally inclines the thoughts to wander, especially, as is too often the case, where there is not a very strong inclination on the part of the pupil to fix the attention on the subject.

If teachers would try the experiment of suddenly asking, "What am I reading about?" it is to be feared in many cases the pupil would not be able to give a very satisfactory answer; whereas if the teaching were by word of mouth, in easy words and familiar language, listlessness and wandering thoughts would be less likely to occur: and as the teacher's eye would be on the pupil all the time, this would be more easily detected, and the attention brought back again, thus saving much time and disappointment both to teacher and pupil. Many persons find a difficulty in this mode of teaching: but a prayerful preparation,

and a total forgetfulness of self, will soon render it easy.

With the hope that this little book may prove useful to some of those about to engage in the instruction of the hitherto untaught, and who feel the want of a simple method of teaching, which may more readily convey to the minds even of the very lowest and most ignorant, the all-important and saving truths of our most Holy Faith, the writer ventures to publish it, without any of those apologies for the homeliness both of expression and style of writing which were surely needed under any other circumstances ; trusting that He Who did not disdain to veil His Blessed Teaching under the familiar form of parables, drawn from the common occurrences of every-day life, will be pleased to bless this humble effort to enlighten those who remain in comparative darkness ; not from the lack of excellent instruction, but because the words in which they are taught are not "Words easy to be understood."

Words easy to be understood.

PART I.

On the Creed.

CHAPTER I.

Do you believe in God?

We hope there are very few people in the world who would say "No," if they were asked, "Do you believe in God?" but a great many live all their lives as if they had never heard of Him.

Almighty God. Who is He? and why is He called Almighty?

He is a great and wonderful Being, Who has been living always; there never was a time when He was not, and He will be the Same for ever and ever.

He is called ALMIGHTY, because He can do all things; mighty means powerful—that is, full of power and strength, able to do everything.

GOD is a Spirit; that means He has not a body as we have, which can, you know, be in one place only at a time, but He is everywhere at once, sees and knows everything that is done, all that people do or say, and even what they are thinking about.

Now we must believe that in Almighty GOD there are Three—Three Persons, that is the right word, called the TRINITY, or, as we should always say, THE HOLY AND EVER-BLESSED TRINITY. Trinity means Three in One; the first part of the word sounds like three, and this will help you to remember what I have told you about it.

THREE PERSONS IN ONE GOD. The FATHER, Who is GOD; the SON, Who is GOD; and the HOLY GHOST, Who is GOD; and these Three are ONE GOD. Not Three GODS, but One GOD. All are of the same greatness,

and power, and goodness—none ever had a beginning, and all will be the same for ever and ever.

We are taught this in the Bible; the Bible is called the Word of GOD, because GOD told good men, many hundreds of years ago, to write it, to tell all about Him, Who He is, what He has done for His people, and what He wishes them to do.

The HOLY GHOST or HOLY SPIRIT, which is another Name meaning the same thing, put it into their minds what to write. So you see the Bible is the Word of GOD, all the same as if we heard Him speak it.

The Bible is a very large book, and it would be very difficult for people who are not scholars to make it all out at first sight for themselves; so some of these same good men put down in few words what we must believe; and this we call the Belief, or the Creed, which means the same thing.

There are three Creeds; they are not different; they all have the same

things in them, only some are longer than others.

The Creed we are going to talk about is called the Apostles' Creed, because the Apostles taught it. I will tell you by-and-by who the Apostles were. This Creed or Belief is in the Prayer Book, and is said every day in Church. It is in the Catechism too; you must learn it by heart, and I will explain every part of it to you.

The Catechism says, "Rehearse the Articles of thy Belief." To rehearse means to repeat, or to say over; and the Articles of our Belief are the different truths of our Holy Religion, and in the Creed are repeated one by one.

ARTICLE I.—I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH.

Now you will say, "Yes, I believe in GOD," and this is the same as if you said, "I know and feel sure there is a GOD." And how do you feel sure

there is a GOD? If any one asked me this, I should say, "Why, where could the world and all I see in it, the sky, the sun, moon, and stars, the sea, trees, and flowers, and the animals, have come from in the first place? Somebody must have made them; they never could have come of themselves. Myself too, and all my fellow-creatures, must have had a beginning; some one must have made the first man and woman."

Yes! Almighty GOD made them all.

Do you wonder at His being called Almighty?

It was GOD the FATHER Who made heaven and earth. Our FATHER He is, for our life and all we have come from Him. Think how great and wonderful He must be to have made all we see. Created is the right word; He created the world; He is called the CREATOR.

Now create means something like to make, but it means a great deal more: it means to make out of nothing: we

can make a great many things, but we must have something to make them of. A workman can make a table, but he must first have the wood, and that he cannot make; but Almighty GOD made all things out of nothing.

It is very hard to think that at one time there was no world at all, only a great empty space, with nothing in it; but so it was before the world was created. GOD ordered the world to come: and it came; the light came when He said, "Let there be light;" the sun, moon, and stars, the sea, trees, and animals, all came from nothing when He said they were to come; last of all, when all was ready for them, GOD made a man and a woman.

You see how good it was of Almighty GOD to fill the world with good things before He created the man and the woman, that they might have all they could want for their comfort.

Yes, our heavenly FATHER is indeed good, and His children are so very ungrateful; even the best, I am afraid,

use the good things He gives every day without thinking half enough how thankful they ought to be for them; and as we go on you will see more and more how good He has been, and is now, even to the worst of sinners, if they will but come to Him.

Now perhaps you may want to ask, "How do we know all about the creation of the world? Who could tell what happened so many thousands of years before we were born?" We know it, because GOD has told us Himself—it is all in His Word, His Book, the Bible. The first part tells us about the creation of the world. If you can read well enough, you may read it to me; if not, I will read it for you.

(Explain the words as the pupil reads, never passing by the most simple, without ascertaining that its meaning is perfectly understood, thus:)—

Genesis i. 2. "Void" means empty, there was nothing in it. "The face of the deep" means all over the sea; the sea is called the deep because, in some

places, it is so deep they can hardly find a line long enough to reach the bottom of it. "GOD called the Firmament Heaven," that means what we call the sky, where the stars are. Ver. 9. All the world was covered with water, but GOD made it go away from some parts, so that the dry land might be seen. Ver. 11. "Yielding seed," "fruit after his kind," means having the seed and fruit that those kinds of trees ought to have. Ver. 14. "Signs and seasons;" that is, day and night, summer and winter; you know how the sun makes the heat we call summer, and the light we call day. Ver. 20. "Abundantly," means great quantities. "Fowl," all kinds of birds. Ver. 26. "In Our Image," that means like GOD; GOD made man like Himself in some ways. You must notice, GOD did not say, "I will make man in MY Image, after MY likeness;" but He said, "Let Us make man in OUR Image," and this is one of the things in the Bible that make us sure about the Holy

Trinity ; for if there had not been three Persons in one GOD, He would not have said Our, as if He was speaking to one of them, but MY, as if He had been the only one—do you understand what I mean? Ver. 28, "Replenish" means to keep on putting in fresh things as they are wanted. "To have dominion," to be master of it all: to have power like a king. So it means that GOD blessed the man Adam and his wife Eve, and promised that they should have children and grandchildren, so that the earth should be full of people, and that they should have everything in it for their use. Ver. 30. "Meat:"—when this word comes in the Bible, it generally means all kinds of food, not only flesh, which we now call meat. "Sitting at meat" means having meals.

And now what is to be learned from all you have heard to-day? You have heard that GOD is Almighty, that He is everywhere, knows all things, and can do all things. He is good to all,

merciful to all; at the same time He is just both to the good and the bad, so that He rewards the good and punishes sinners; and All-holy, so that He cannot bear to look upon sin.

You must learn to fear Him (I mean to be afraid of doing anything to displease Him), to love Him, to look upon Him as your Father: your loving Father, Who gave you your life, made you in a wonderful way, and has given you so much more than you deserve. Think over how much He has done for you all your life long, and pray to Him to forgive you for having been so ungrateful for all His mercies.

CHAPTER II.

Maker of Heaven.

Almighty God is also Maker of heaven.

People often talk about heaven and hell, the angels and the devil, but I am afraid that very often they do

not understand much about the matter. Heaven is that beautiful and blessed place where GOD the Ever-blessed TRINITY, FATHER, SON, and HOLY SPIRIT, has always been, where He is now, and where He will be always; though He is everywhere else beside, yet heaven is His home, and the home of the good angels and saints.

When we say GOD created heaven, we mean that He made the angels as well as heaven where they are.

Angels are spirits; they have not such bodies as we have; though GOD has sometimes allowed them to be seen on earth in the form of men, yet they are able to come and go as we with our kind of bodies cannot do; I mean, when all the doors are shut they can come into a room, and go away in the same manner. You remember I told you that GOD is a Spirit, but though angels are spirits too, they are not like GOD; they are not able to be in more places than one at a time, and they cannot do the wonderful things He

does. The good angels, never having sinned, are always with GOD, singing His praises in heaven, and doing with great joy all He wishes them to do in heaven and on earth, for GOD sends them on earth to watch over us. The angels who take care of us are called guardian angels, because they guard us from harm. At our Baptism we all have a guardian angel sent to watch over us. Everybody must have noticed how often little children are in danger of being hurt in different ways, and yet so seldom come to harm. GOD "gives His angels charge over them."

Besides this, the Bible tells us how the angels love us; that there is joy among the angels of GOD over sinners that repent, and are truly sorry for their sins.

Almighty GOD created the angels before He created the earth. They were at first all of them good, as all that GOD makes is good. They all loved and obeyed Him in all things, and they were altogether happy. But it came to

pass that some of them fell into sin. The Bible does not tell us exactly what the sin was, except that they rebelled against GOD. The Church has always taught that pride and disobedience were the cause of their fall. They wished to be higher than GOD had made them. Thus, proud and rebellious, they were no longer fit to be with GOD, so He drove them from heaven, and sent them down into hell, a dreadful place, away from GOD, which has been their own place from that time till now: though they are permitted to come on earth, and tempt us to sin. The greatest of these wicked angels, and the one who first began to disobey GOD, and persuaded the others to do so too, is called Satan or the devil.

Now I want you to see how very wrong and foolish it is for people to think and speak of our great enemy the devil, as if he were something to laugh at—to make a joke about. If you think a little, you will see how worse than foolish this is. He once was

one of the highest of the angels of GOD, and you know if a person who once was great and good becomes wicked, how much more harm he can do than other people. Would you laugh and make game of any one who was very powerful, and able to do you harm when you never expected it? Would you not be very careful how you spoke of him? Well, then beware how you joke about one who can do you more harm than any man can, however great he may be. Besides, is it not wrong to laugh at anything that is wicked and against GOD? Remember, that as the good angels are always trying to keep us from harm, so Satan and the bad angels are always watching about us, to try to make us fall into sin, and become wicked like themselves; and is this a thing to make fun of? Surely, no.

Heaven is that blessed place—prepared for those whose sins have been blotted out of GOD'S book—where they will ever be with Him and the blessed angels. Hell is the place where the

wicked, who die without repenting, are punished for ever after their death, with the devil and his angels, in everlasting fire.

Before I speak more about heaven and hell, I must tell you about that part of us called the soul. When GOD created our bodies He created our souls, and they were joined to our bodies. The soul is that part of us which never dies; it is called immortal. You have heard people called mortals, I dare say; well, the body is mortal, it must die; the soul is immortal, it will never die.

We cannot see our souls, yet for all that we know we have souls. We might as well say there is no such thing as the wind because we cannot see it, as to say we have no souls because we cannot see them. We feel the breeze, and see the trees move; we see the waves of the sea rise higher and higher, and we say the wind is blowing; we feel and see the effects of it—that is, what it does. So it is with ourselves; we

feel sure there is something more of us than our bodies. We often feel our souls in trouble when our bodies are in good health; when we have fallen into sin, we feel there is something wrong about us; this illness is in the soul—sin always hurts the soul.

When Almighty GOD had finished creating the world, He said it was "very good;" and when He created man he was very good, for you remember GOD made him in some way like Himself. Body and soul were both good, holy, pure, and obedient. He was never to die, he was quite happy, never felt pain or sickness, and he loved GOD more than anything else. He was to live in a beautiful part of the world, called the Garden of Eden, or Paradise, as it is sometimes called—all was very good.

But now—is all very good now? Are people all very good now? No, it is easy to see that nothing is very good now. And how is this? What was it that spoilt GOD's beautiful work? It

was sin, and sin ruined all. I will tell you how it happened.

When GOD placed Adam and Eve in the beautiful garden of Eden, He told them they might eat of the fruit of all the trees except one. GOD said, "In the day that thou eatest thereof, thou shalt surely die." One would think it was a very small thing to keep this commandment, when they had all they could want for food, and had no need to eat of this fruit; yet Adam and Eve were tempted to disobey GOD, Who had been so good to them. GOD allowed the devil to tempt them, to see whether they would fall into the temptation, or stand against it.

Now to tempt means to try to persuade people to do things that they would not do of themselves—generally it means some sin; and it is the devil who tempts to sin, first by putting the thoughts into people's heads, and then persuading them to do the wrong things. The wrong is not in being tempted, but in listening to the tempter,

and so being led on to commit the sin; this is called falling into temptation.

But to go back to Adam and Eve.

Satan hated them because they were good and in favour with GOD; he was jealous of them. He had once been good and happy, but pride and disobedience had been the cause of his fall, and he determined that pride and disobedience should be the ruin of man. The devil knew quite well, that if he could persuade Adam and Eve to take this fruit they would sin, and then he should have them in his power; for sin is of the devil, and all who sin belong to him.

But how was this to be done? GOD had said they should die; perhaps they did not quite know what it was to die; but they did know it was wrong to disobey GOD, and that something dreadful would happen to them if they did so. So the devil came to the woman first. He thought he could persuade her more easily than he could her husband. He came looking like a serpent, or great

snake—the serpent at that time, before the curse fell upon it, was a very beautiful creature—and began to talk to her about this forbidden fruit, and made her curious about it; made her tell him what GOD had said, and then he told her not to believe that they would die, but that GOD would not let them taste this fruit because He knew it would make them as wise and great as Himself. He said they would be like GOD, knowing good and evil. And the Bible tells us, when Eve heard this, and "saw that the fruit was good for food, pleasant to the eye, and a thing to be desired to make one wise, she took of the fruit and did eat;" and worse still, she gave some to her husband, and he ate also—she tempted him, and he fell. Just as it so often happens now, people are not content to sin themselves, but they must draw others into it too. Now both had sinned, the man and his wife. Remember that disobedience was the first sin ever committed, first by Satan, first by

man. Disobedience, generally, is the beginning of all evil ways.

Adam and Eve knew at once that they were changed from what they were before; they now knew what sin was; if they had not eaten this fruit, they would never have known how to sin, and so would have been always happy. They would no doubt some day have gone to heaven without dying, and this world would have been very different from what it is now; for if you look into it, you will see that all the misery and unhappiness in the world is caused by sin—death came by sin; Adam and Eve could not have died, if they had not found out how to sin.

Now this temptation and fall of our first parents, (as Adam and Eve are called,) is not unlike what happens now-a-days. The devil, who is as crafty now as he was then, tempts people to sin—to do something that they know is wrong. Their conscience (which is the voice of GOD speaking to their souls) tells them that if they do this

wickedness they will surely die; that is, their souls will be punished with a dreadful punishment in hell. Then the devil tells them, just as he told Eve, that they will not be punished. He gets them to persuade themselves that, at any rate, the pleasure they will have will be quite worth running the risk of the punishment; and so, like Eve when "she saw the fruit was good for food, pleasant to the eye, and a thing to be desired to make one wise," they fancy they see all kinds of pleasure in the sin, and so fall into it. These were the temptations into which Eve fell. The Bible calls them, "the lust of the flesh, the lust of the eye, and the pride of life." Lust means an improper longing for anything. The flesh means the body; people long for rich food and strong drink, and so pamper their bodies till they fall into idleness, gluttony, drunkenness, and these lead to still more shameful sins; and thus they stand a chance of being ruined, body and soul. "She saw it was good for food." Then

arose the lust of the eye: people often fall into dreadful sin by at first only just looking upon things which are pleasant to the eye, then longing for them, perhaps ending by stealing them. Eve took what was not her own, because "she saw it was pleasant to the eye." Last of all, "she saw it was a thing to be desired to make one wise,"—not the wisdom which makes people good, but a curiosity to know about wicked things. Eve knew what was good; she did not want the fruit to teach her that; no, it was the curiosity to know what was bad that made her take it—the worst kind of curiosity of all, and the one the devil takes most pleasure in making people fall into.

When Adam and Eve had done this wickedness, they were afraid of GOD—they were never afraid of Him before—and they tried to hide themselves from Him. But Almighty GOD knew it all; nothing can be hid from Him. You may fancy how afraid and ashamed they were when He called them, and

asked them if they had eaten the fruit which He commanded them not to eat, and they were obliged to confess that they had done so. Then GOD was very angry with them. He said they should surely die, but not yet; they must suffer a great many things first; that they should have children who should be sinners like themselves, and like them, should be unhappy and have sorrow and sickness, and then die also. They were driven out of the beautiful Garden of Eden; GOD'S curse was upon them, they wandered over the world, and instead of having everything they wanted, were obliged to work hard to get corn to grow to give them bread to eat; before this it grew of itself, but after they had sinned, GOD said even the ground was cursed for their sakes, and briars, thorns, and thistles and poisonous things grew up everywhere.

But all these things were not the worst part of the punishment of the Fall of man. The worst part was the

change which came on man himself. He was no longer like GOD, his nature was changed; he had lost GOD'S help, and was not able to save himself from falling again and again into temptation and sin; the whole world became wicked; as soon as children were born they began to sin, and there was no help for it, no pardon, no SAVIOUR; children were born sinful; even down to this present time all of us are born in sin; we INHERIT, as it is called—that is, come into—the sin of Adam as soon as we are born, just as we say, such and such persons are weak and sickly, and no wonder, they come of a sickly family.

This sin of Adam, which we inherit or are born with, is called ORIGINAL SIN: original means first of all.

Now the lesson to be learnt from this day's teaching is this, to be very thankful to Almighty GOD for having kept you alive till now, and given you time for repentance. Think of this, for if GOD punished Adam and Eve

with such dreadful punishment for one sin, what have you to expect who have sinned over and over again? Repent then of all your past sins, and pray to GOD to save you from temptation. You have, what Adam did not have, a SAVIOUR, JESUS CHRIST our LORD. Our next lesson will be of Him.

CHAPTER III.

ARTICLE II.—AND IN JESUS CHRIST HIS ONLY SON OUR LORD.

Our LORD JESUS CHRIST is the second Person of the Ever-blessed TRINITY; the only SON of the FATHER; of the same goodness, greatness, power, and mercy, as GOD the FATHER and the HOLY SPIRIT. The Name, JESUS, means a SAVIOUR, One Who saves. It is a Name that must never be lightly spoken, never ought to be said without bending the head or knee in reverence. The Bible says, "At the Name of JESUS every knee shall bow."

The Name, CHRIST, means Anointed. I will tell you why He is called CHRIST, the Anointed. When a king is crowned, at one part of the service the Bishop pours a few drops of oil on his head; it is a very old custom, and has been done for hundreds of years; this is called anointing. The name, Anointed, was given to our LORD JESUS CHRIST, because He is a King, King of heaven and earth. When we say, "His only SON, our LORD," we mean that He is the only SON of the FATHER, and, like Him, He never had any beginning. We must believe and put our trust in Him. He is our LORD and our GOD, our SAVIOUR and our REDEEMER!

Almighty GOD, after the Fall of man, did not leave him without hope of being brought back again into His favour. He had promised His people He would send them a SAVIOUR. When the world was full of people, they became more and more wicked. GOD every now and then sent good men to tell them to repent, but they would

not; and then He told Noah to build an ark, that is, a great ship for himself and his family to live in, while He made it to rain so much that the world was covered with water, and all the wicked people were drowned. Noah and his family were good, and so GOD saved them. Two of each kind of animals were saved also, so that when the flood was over, they went out of the ark again; and after some time the world was as full of people and animals as it was before the flood; and GOD said He would not drown the world again. But even this did not make the world good; they all got quite as bad again. In some parts of the world they did not even believe in GOD. The Jews were GOD'S own people, chosen as the race or nation from whom the SAVIOUR should come; and He gave them His Commandments, and promised that the SAVIOUR should come to them; He also promised to save all the world beside.

Almighty GOD, ever since Adam

and Eve sinned, and caused everybody to be born sinners too, had planned a way by which they might be saved, or born again. All are sinners when they are born, so they must be BORN AGAIN before they can be again GOD'S children; and as long as they are not His children, they can no more hope for anything from Him than we can from any man who is not our own father.

How were we to become GOD'S children again? GOD had said, "Ye shall surely die;" but was there no way to get over this? None, but what GOD in His mercy had planned for us, miserable sinners as we were.

It was easy to see that the nature of man must be re-formed, re-made, that is, made again, or, as I said before, born again. A new Adam, not a sinner like the first, must come upon the earth; that as the children of the first Adam were all born like him, so the children of the Second Adam might be made like Him. And Who was this second, this new Adam? Who

but our Blessed LORD, JESUS CHRIST, the only SON of the FATHER, the second Person in the Ever-blessed TRINITY. We must believe that He was made Man to save us, and that He is both GOD and Man. Our LORD'S being made Man is called THE INCARNATION. You must try and remember the word; it means, made Flesh.

Now I want you to understand how our LORD JESUS CHRIST'S coming on earth could be of such great good to us. You know how dismal and gloomy everything looks when night comes on, and what a change it is when the sun rises, and everything is bright and clear again. So it was with our nature before our LORD came; we were in darkness, and He came like the sun and changed all into light. Our nature was bad because of Adam's sin, and our LORD took our nature upon Him, and so made us able to be better and more like Him. He took it upon Him, that He might be punished instead of us, to die for us as we deserved to

die; so He died instead of us, that through Him we might be saved.

Thus you see that in two ways He makes our salvation sure, if we receive it rightly. Our LORD JESUS CHRIST gained forgiveness of our sins by Himself bearing our punishment; and He makes our fallen nature fit for heaven by giving us His most Holy Nature, which is given us in our Baptism, through the power of the HOLY SPIRIT.

And now think of GOD'S mercy in sending His only SON to take a body like ours, to come on earth to save us from our sins. Think what love He must feel for us, Who did such great things for us. Think of your sins, which brought Him down from heaven. Try and get rid of them, and ask GOD'S pardon for them, or His coming will bring no good to you.

In our next we shall hear how He came.

CHAPTER IV.

ARTICLE III.—WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY.

There are two parts in the Bible, one called the Old Testament, and the other the New Testament. The word, testament, means a will. When a person makes a will, he writes out what he wishes to be done when he is dead. It is called his will and testament. So the Old and New Testaments tell us what GOD WILLS, or wishes us to do. The Old Testament tells us everything that took place before our LORD JESUS CHRIST was born ; the New Testament, all that happened afterwards.

Now a great part of the Old Testament is called the Prophecies, that is, words spoken by holy men called the Prophets. A Prophet is one who is taught by GOD the HOLY SPIRIT to tell beforehand things which were to happen years afterwards. Almost all the

Prophets told of our LORD'S coming to save His people, and that He would be the Child of a Virgin Mother, and the SON of GOD. But the people had got it into their heads that He would come as an earthly king, with all the grandeur of a king; so they never thought of looking for His coming in the way in which He did come.

HE WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY. I will try and explain to you what this means, and how it came to pass.

Our LORD JESUS CHRIST was born into the world a little infant. Some time before His birth, an angel came to a young maiden named Mary, and told her she should have a Son. He said, "Hail, thou that art highly-favoured; the LORD is with thee: blessed art thou among women." When Mary saw the angel, she was troubled, and wondered what was meant; and then the angel went on to say, "Fear not, Mary, for thou hast found favour with GOD; and behold,

thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call His name JESUS. He shall be great, and shall be called the SON of the Highest." The angel said too, "Of His kingdom there shall be no end." And when Mary asked the angel how could this be, as she had no husband? he said, "The HOLY GHOST shall come upon thee, and the Power of the Highest shall overshadow thee; therefore that Holy Thing which shall be born of thee shall be called the SON of GOD." This is the meaning of the words, "conceived by the HOLY GHOST." Our LORD JESUS CHRIST had no earthly Father; GOD was His FATHER, and His Mother was the Blessed Virgin Mary.

We call her BLESSED, because the angel of GOD called her so, and because it was a blessed thing to be chosen out of all the women in the world to be the Mother of our LORD. She says in the Hymn which is sung every evening in Church, "All generations

(that means everybody till the end of the world) shall call me Blessed." She was chosen for this great blessedness because she was very good and holy—very humble and meek—very faithful and obedient, and most pure and modest in her whole life and behaviour.

When Mary had heard all the angel had to say to her, she did not ask any more questions, but she believed every word, and said, "Behold the handmaid of the LORD; be it unto me according to thy word."

Then the angel came to Joseph, who was to be the husband of the Blessed Virgin Mary, and told him all these things. Joseph was a very holy man, who had always been taught to expect that the SAVIOUR would come, and he believed all the angel told him. He took the Blessed Mary to his own home; and after the birth of our LORD she became his wife, though she ever afterwards preserved her virginity. It is very wrong to think she ever had

any other child but the SON of GOD. She was a virgin always.

When the time came for JESUS to be born, Mary and Joseph were at a place called Bethlehem; they were too poor to afford a lodging, and there was no room for them in the inn, so they begged to be allowed to go into the stable, and there, in a stable, in the cold, dark night, was born the SAVIOUR, CHRIST the LORD, the KING of Kings, LORD of Lords, GOD and Man; and they wrapped Him in swaddling clothes and laid Him in the manger, as the place is called, where the cattle eat their food; there on the straw they laid Him for a cradle.

This day, when CHRIST was born, very early in the dark, cold morning, is called Christmas Day—the greatest of all birth-days.

Then the Bible goes on to tell us how the angel of the LORD came to some poor shepherds, as they were watching over their flocks of sheep that night, and said, "Fear not," (for

they were afraid when they saw the angel,) "for behold, I bring you good tidings," (that is, good news) "of great joy, which shall be to all people. For unto you is born this day in the city of David, a SAVIOUR, which is CHRIST the LORD." The angel told them where they should find the Holy Babe; and then suddenly, while he was talking to them, "there was with the angel a multitude of the heavenly host," (that means thousands of the holy angels,) "praising GOD, and saying: Glory to GOD in the Highest, on earth peace, good will towards men." Yes, it was PEACE,—our Blessed LORD came on earth to bring peace with our offended GOD, our FATHER whom we had sinned against. The LORD JESUS is called "the Prince of Peace."

And when He was born there was really peace on earth; for though just before, for a long time, there had been wars and fighting in many countries, they all made peace with one another; they did not do it because He had

come, for they did not know it; but GOD ordered it to be so, that there might really be peace on earth when our LORD JESUS was born.

It was for joy that the good angels sang that night, they were so glad that sinners were to be saved at last. Then the shepherds went to Bethlehem, and found Mary and Joseph, and the Babe, and they fell on their knees and worshipped Him.

When our Blessed LORD was eight days old, He was circumcised as GOD had commanded, and the Name JESUS was given to Him. This day we keep on January 1st, that being eight days after Christmas Day.

Soon after, some great and wise kings came from a long way off, because they knew that the SAVIOUR was born. They saw in the sky a beautiful star that they had never seen before; it moved along as they went, and guided them to the poor stable where JESUS lay in the manger. They brought Him beautiful presents, and worshipped Him

also. So you see both the poor ignorant shepherds and the great and wise kings worshipped our LORD, to show us that He is LORD of both rich and poor, and that all ought to fall on their knees and worship Him, and give Him the best they can afford. Another thing you must remember; these poor shepherds belonged to GOD'S chosen people, the Jews; and the kings came from a country a long way off; they were not Jews, they were Gentiles, (as all the rest of the people in the world were called,) and this was to show us that the SON of GOD came to save all the world, Jews and Gentiles too. The day these kings came to JESUS, is called the Epiphany. The word means manifestation. You will often hear the word in sermons, and you must bear in mind that it means the day that JESUS was shown to the Gentile kings. Manifestation means a showing, or being seen. We come from the Gentile people; so if GOD the SON had not shown Himself to the Gentiles, we

should never have known Him, or been saved. The Epiphany falls on January the 6th; some call it Twelfth Day, because it is twelve days from Christmas.

Soon after this, our Blessed LORD was brought by His Mother into the Temple to be presented to the LORD, as the children of the Jewish people always were. And then the Blessed Virgin gave thanks. This service answers to our Churching Service, when women give thanks to GOD after the birth of their children. This day we call the Presentation of CHRIST in the Temple, or the Purification of the Blessed Virgin Mary. It is kept on February 2nd.

About this time, a wicked king called Herod, heard that JESUS was born; he heard He was to be born King of the Jews; he fancied our LORD would come and make Himself king instead of him, and so he contrived how he might kill Him. He ordered all the little children in the country

near, of two years old and under, to be murdered, hoping that JESUS would be among them; but GOD warned Saint Joseph of this in a dream; so he took JESUS and His Mother away from their home, and went with them into another country till this wicked king was dead.

We keep December 28th in memory of these innocent little children who died for their LORD, and call it the Holy Innocents' Day.

After that, Saint Joseph brought our LORD and His Mother back to Nazareth, which was the name of the place where they lived. Saint Joseph was a carpenter, and as soon as JESUS was old enough He helped him at his trade. Though He was GOD all the while, yet He worked like the son of a poor man; and the Bible tells us that He obeyed His Mother and Saint Joseph in all things. They knew Who He was, but other people did not. Once, when He was twelve years old, Joseph and Mary took Him to Jerusalem with them,

when they went to the solemn service in the Temple on the Feast day. There was a crowd of persons, and they missed Him; when they found Him, He was sitting with the learned men—doctors they were called, hearing them and asking them questions, so that they were quite surprised, thinking it wonderful that a child of His age should have so much learning, for they did not then know Who He was. And so He lived on in this quiet, humble way till He was thirty years old, because the time appointed by His FATHER was not come for Him to manifest or show Himself to the world.

And now we must try and find out what lesson all this is to teach us.

First, think how wonderful it was that the SON of GOD should come down from Heaven, and be made Man. Think what that means, and you will never again wonder why we bow our heads and kneel when we say the words, "And was made Man." Think of His leaving Heaven, that blessed, happy place

where He had always been, to come down to earth, and be born like any other child, a poor, helpless Infant, the Son of a poor woman, born in the cold, dark night in a poor stable, with no cradle but the manger where the cattle were fed, and no bed but the hay and straw that the cattle had for food—and yet to be GOD all the while! His being GOD did not keep Him from feeling hunger, and cold, and pain, just as we do, because He was a man also, like us in all but one thing—He was without sin, "without spot of sin." But even that did not save Him from suffering as a Man. We deserve to suffer for our sins; but He bore all for our sakes, and to teach us to suffer patiently. He was born of a pure Virgin, in a humble station, teaching us to be humble and not to long after the riches and vain things of the world. He was circumcised, to teach us to obey the law of GOD in all things. He was presented in the Temple, to teach us that we ought to bring infants to GOD'S House at

their Baptism; and He went up to Jerusalem at the Festivals, and this teaches us to keep holy those days the Church has ordered us to keep. He was persecuted by Herod, and bore it all meekly, to show us we ought to suffer for His sake; and we should learn from the death of the Holy Innocents to die, if it were necessary, for our LORD'S sake, rather than give Him up.

Our Blessed LORD living at home, and obeying His Mother till He was grown up, teaches us to be obedient to our parents, and to those set over us, whoever they may be. He has given us an example in spending the early part of His life in this manner. All may learn from JESUS to do their duty in that state of life to which it shall please GOD to call them, without complaining or being impatient to get away and act for themselves, but to wait GOD'S time in all things, and to give themselves up to His will.

CHAPTER V.

OF OUR BLESSED LORD'S LIFE—CONTINUED.

Now the time was nearly come, when our Blessed LORD would leave the humble village where He lived, and begin His work of saving the souls of sinners. But first GOD sent a man, called Saint John the Baptist, to tell the people that they must repent of their sins, for the SAVIOUR was coming. He preached to them, and made them see how wicked they were, so that they came to him and confessed their sins, and he baptized them; this is why he is called Saint John the Baptist.

When Saint John the Baptist saw our Blessed LORD walking, he said to the people, "Behold the Lamb of GOD that taketh away the sins of the world." You must remember this saying, because I shall by-and-by tell you why JESUS was called "the Lamb of GOD."

Our Blessed LORD had no need to be

baptized. He had no sins to confess and be forgiven; but to show us what we ought to do, He desired Saint John the Baptist to baptize Him. And they went down to the river Jordan, where all the people were baptized, and the LORD JESUS was baptized as they were, by having water poured on His Head. While this was being done, the HOLY GHOST came down upon Him in the form of a Dove; and a Voice from Heaven, the Voice of GOD the FATHER, said, "This is My Beloved SON, in Whom I am well pleased." You see at our LORD'S baptism the Three Persons of the Ever-blessed TRINITY, the FATHER, the SON, and the HOLY GHOST, were all present.

Soon after this JESUS went, or as the Bible tells us, He was "led by the SPIRIT into the Wilderness to be tempted of the devil." A wilderness is a great dreary place, where no trees or plants will grow, something like what we call a common in England, only much larger, and the only creatures that live in it are

wild beasts. There He fasted for forty days. To fast is to keep from food. People are ordered to fast to punish themselves for their sins; but JESUS had no sins, yet He did this because He came to suffer all we suffer, and by fasting He would make our fasts holy, and set us His example.

After the forty days JESUS was hungry.

Now I hope you remember what I told you about the devil tempting Adam and Eve, and what the word tempt means,—also that our blessed LORD is the New Adam, because you will better understand how His being tempted by the devil was in some ways like Adam's temptation, and what it is we should learn from it.

Eve was tempted by the lust of the flesh; and when our LORD was hungry, the devil tried to tempt Him to turn the stones into bread, to satisfy His hunger before His fast was ended; but our LORD would not do so. Then the devil took Him to the top of the Temple, and

wished Him to throw Himself down, that He might be saved from hurt by angels, and so show that He was the SON of GOD. This was something like the way the devil tempted Eve, when he told her she should not die, but be like GOD. It was the temptation to pride. But JESUS would not listen to him. Then the devil promised Him all the kingdoms of the world if He would fall down and worship him. This was the temptation to the love of power. But JESUS said, "Get thee hence, Satan, for it is written, Thou shalt worship the LORD thy GOD, and Him only shalt thou serve." Then the Bible tells that the devil left Him, and that good angels came and comforted Him.

From our LORD'S baptism, fasting, and temptation, we may learn many things. First, He was baptized to teach us to obey GOD'S commandments and ordinances:—ordinances are things belonging to our religious duties, that GOD has ordered us to do, such as receiving the Sacraments—Baptism is one of

the Sacraments—going to Church, and keeping the Commandments. He was baptized to teach us all this, for, as I told you before, He had no need of it, for He had no sins to be washed away.

From His fasting we may learn that it is right to fast, as our LORD set us the example, and that it is one way to overcome temptation. When our LORD was tempted, He was tempted as a man, and He overcame as a man should, that is, by trusting in GOD for help, and not in Himself, as the devil wanted Him to do. This was all done to set us an example not to give in to temptation. The Bible says, "Resist the devil, and he will flee from you,"—that means, do not listen to the thoughts he puts into your head, but boldly make up your mind you will have nothing to do with him, and he will leave off troubling you. The Bible tells us JESUS CHRIST was tempted just as we are tempted, by pride, by pleasure, by riches, and power; and as He did not fall into these temptations, so we may escape

if we pray to GOD, and trust in Him to help us. It will be of no use for persons to say, "I could not help it, it was so tempting," when they have done wrong, for GOD has given a way to escape from temptation, so it will be our own fault if we fall into it.

Our LORD JESUS CHRIST went about all day long doing good; and sometimes all night He was praying to His Heavenly FATHER, and He went daily to the Temple, and taught and preached to the people. He did many miracles; a miracle is a wonderful thing, out of the usual common way, such as making a dead person to come to life again, making the blind to see, the lame to walk, and the deaf and dumb to hear and speak. This He did in one moment, with one word of His mouth, or touch of His hand. These things He did many times; no one but GOD could have done the wonderful things He did. At one time He was blessing the little children, laying His hands on them, and saying, "Suffer the little children to

come unto Me, and forbid them not, for of such is the kingdom of Heaven;" teaching us that we must be as innocent as little children if we would go to Heaven. Then He was forgiving the worst of sinners, telling them to go and sin no more. He taught us to "love our enemies, to do good to those who hate us," and to pray for them. You would think how all this great goodness would be sure to win the hearts of the people. It is true, great numbers of them went after Him, wherever He went, to hear Him; but many times they would not listen to Him, and even tried to do Him harm. But He went on His way, still doing good, and taking all their wickedness with meekness and patience, leaving us an example to bear all things as He bore them.

Our LORD taught the people by parables. Do you know what a parable is? It means a story. It is a way of teaching and explaining what is meant, by telling a kind of story, and then showing how it is like something that

has a religious meaning. So when JESUS wanted to explain to the people that it was no use their hearing and listening to Him, if they did not do what He said, He told them a parable. He said, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him to a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

It was in this kind of way that our good LORD condescended to teach the people who were ignorant, and did not understand when taught in difficult words.

Our LORD had with Him always a

number of persons who believed on Him, and loved Him, called His disciples; these were the people whom He taught, and out of them He chose twelve, called the Apostles. These were the first beginning of the Church, they were the first Clergymen. We shall speak more about the Church presently; but now we must go on with the life of our LORD JESUS CHRIST.

CHAPTER VI.

ARTICLE IV.—SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED.

For three years our Blessed LORD went about preaching to the people, curing them of their diseases, and doing them all manner of good. And then these ungrateful people began to contrive how they might kill Him. It is true, He came on earth to die for our sins; but those who killed Him were not the less wicked for that. They were jealous of Him, and so they wished

to get rid of Him; but all He did was so good, and so many of the people loved Him so much, that they could not do Him harm openly, but were obliged to contrive how they might take Him.

One of His disciples—he was an Apostle too—was not so good as the rest. He had a great fault—he was at first covetous, and then he became dishonest. He was so fond of money that at last he went to those wicked men that were trying to take JESUS to put Him to death, and agreed with them, that if they would give him thirty pieces of silver, he would betray, that is, give Him up to them—his name was Judas Iscariot.

There are many more things which happened to our LORD; and you will, I hope, read them some day in the New Testament; but I can now only tell you a few of them, enough to make you understand about our LORD'S life and death.

The night before He was betrayed into the hands of His enemies, He

made His disciples have a supper got ready for Him in the city of Jerusalem. When He came into the city, the people all rejoiced, and shouted, "Hosanna, Blessed is He that cometh in the Name of the LORD." And they cut down branches from the palm trees, and strewed them in His path. This is the reason why the day on which this happened is called Palm Sunday; it is the Sunday before Easter Day. JESUS then went to the room where the supper was made ready, and He sat down at the table with His disciples; and then it was that He ordained (or ordered) the Blessed Sacrament of His Body and Blood, called the Holy Communion, the Holy Eucharist, and the LORD'S Supper.

And while He was at Supper, He took some bread from the table, and broke it in pieces. He gave a piece to each of the disciples, and said, "Take, eat; this is My Body, which is given for you." Then He took a cup, and poured some wine into it, and said, "Drink ye all of this, for this is My Blood." He

had said before, "Except ye eat My Flesh, and drink My Blood, ye have no life in you." His disciples did not understand it then; but that night at Supper they did understand. Of this wonderful Sacrament, and what it does for us, we will speak some other time.

When Supper was ended, our LORD went out of Jerusalem into a garden where the olive trees grew; it was called Gethsemane. He went there to pray, and He took Peter, James, and John with Him. Then, the Bible tells us, He began to be very sorrowful, full of grief, and the fear of death; and He asked His disciples to stay and watch with Him. Then He fell on His face and prayed, and as He prayed He was in agony, and His sweat was "as it were great drops of blood falling down to the ground." He prayed to GOD the FATHER that if it were His will, He might not suffer all that He was to suffer. He said, "If it be possible, let this cup pass from Me!" By the cup, He meant His sufferings. But then, al-

ways obedient to His FATHER, He said, "Not My will, but Thine, be done."

Three times He prayed and said the same words. An angel then came from Heaven and strengthened Him. You remember, angels also came to our LORD in the same way when He was tempted in the Wilderness.

It is very surprising to think that when our LORD was praying, His disciples should go to sleep, though He told them to keep watch. But so they did. Three times He went to them, and found them sleeping.

Now let us think a little about our LORD'S wonderful agony in the Garden. Think what trouble and distress of mind He must have suffered, to cause the blood to flow through His skin like sweat! And all this was for us; all this was bearing in His spirit the punishment for our sins, in the same way as afterwards He bore in His body His torments and crucifixion. How can we sinful creatures ever be grateful enough for all His goodness to us! One great

thing we may learn from the prayer of our LORD in the Garden : it is to be willing to submit to GOD'S will in all things. We may ask Him to take our pain and sorrow away ; but we must always say, "Not my will, but Thine, be done." Our LORD then said to His disciples, "Arise, let us go : behold, he is at hand that will betray Me."

Then the wicked Judas, knowing where to find Him, brought a great number of people with swords and sticks, called staves, to take Him. Then all His disciples ran away and left Him : they were afraid they should be taken with Him : they loved their own lives better than they did their LORD and Master. Then the people took Him to the High Priest, and the High Priest asked Him, if He were "the CHRIST, the SON of the Blessed," meaning GOD ; and when JESUS said, "I am," they said He was guilty of blasphemy, that is, sin against GOD'S holy Name, because He said He

was the SON of GOD; and they said He should die. Then the soldiers began to strike Him, to spit in His face, and mock Him, and all the night long they tormented Him.

Early in the morning they took Him to Pontius Pilate, who was the judge at that time, that he might condemn Him to death; for they all cried out, "Crucify Him!" Now they never crucified any but the worst of murderers and thieves. It was a very cruel death; to be nailed to a cross till they died was not only a dreadful punishment, but thought to be a very shameful death; and yet they cried out for JESUS, the SON of GOD, GOD and Man, to be crucified! It was very wicked of Pontius Pilate to give JESUS up to die, as he knew He was not guilty of anything that He should suffer death.

Then they put on Him a scarlet robe, or dress like a king's: and they platted a crown of sharp-pointed thorns and put it on His Head, the sharp points running into His Head and Face,

and making the blood pour down. Then they put a reed in His hand for a sceptre, (a sceptre is a golden stick held by a king); this they did to make game of Him, because He said He was a King.

Now when we say, "Suffered under Pontius Pilate," we mean that our LORD suffered all these dreadful things under the orders of Pontius Pilate, who was the judge that condemned Him to death.

"And they led Him away to crucify Him." They made Him carry the Cross, to which they were going to nail Him, up the steep hill to Calvary, the place where He was to die. Calvary was a short distance out of the city of Jerusalem. JESUS, tired and bruised, was only able to carry His Cross a little way, and then He fainted and fell down. Then they put it on the shoulders of a man who was passing by, and made him carry it the rest of the way. At last they came to Calvary, and they crucified Him. You have seen a picture of the Crucifixion; look at it again

and again. Our Blessed LORD and SAVIOUR was nailed to the Cross, with great rough nails, bored through His hands and His feet, through to the wood of the Cross, and fastening them to it. Think what pain it is if you only run a needle into your hand, and then think of four horrible nails being driven with a hammer through His flesh; think of the whole weight of His body hanging on these poor wounded hands, the hands that had never done anything but good to the ungrateful people who nailed Him there. Think of the sharp thorns running deeper and deeper into His holy Head.

I have heard a beautiful story about the crown of thorns. When our Blessed LORD was on the Cross, a robin came and tried with his beak to pull out the thorns which were running into His Head; while he was doing this, some drops of the Sacred Blood fell on the breast of the bird, and dyed it red; and from that time till now the breast

of the robin has been red. No doubt this story was told to show us, that the dumb animals would have more pity for our LORD'S sufferings than the human beings to whom He had been so kind and good. For three hours JESUS hung on the Cross; and all the time the people were jesting and making game of Him. To make the punishment seem more disgraceful, there were two thieves crucified with Him, one on each side of His Cross.

His mother, the Blessed Virgin Mary, stood by the Cross of JESUS. Think of her grief at seeing her Son suffer these dreadful torments. Saint John, one of His disciples, whom He loved very much, was there. JESUS told him he must be a son to the Blessed Virgin; He said, "Behold thy mother," and to her He said, "Behold thy son;" and Saint John afterwards took her to his own home. JESUS did not forget His mother even in His sufferings. He did not forget His enemies—the wicked men who crucified Him, He prayed to

His FATHER to forgive them; and when He had said, "FATHER, into Thy hands I commend My Spirit," He bowed His head and died.

Then the earth trembled and shook, the sun was darkened, and many wonderful things happened when the SON of GOD died on the Cross; but still the people did not believe—their hearts were hardened. When the soldiers came to see if JESUS was dead, one of them thrust a spear into His side, and there came out blood and water. This was to show us that it is by the Blood of CHRIST and the water of Baptism, the two great Sacraments which He ordained or ordered for us, that we are cleansed from our sins. We must learn from the example of CHRIST, to bear all suffering and wrong with meekness and patience. If any one speaks slander of you, think how they slandered our LORD. You must learn from Him to return good for evil, and to pray for those who do you harm; remembering that you really deserve

to be evil spoken of, and do not deserve much kindness from any one. But He deserved nothing but good; He was without sin, and was punished for your sins.

The crucifixion of our Blessed LORD happened on the day we call Good Friday; and when we think of all He suffered for us, is it not a very shocking thing that people should choose that day to make a holiday of? Suppose somebody you loved very much were to die, and you had been in any way the cause of it, would you choose the day of their death to go pleasuring? Surely not; would you not rather keep quiet when the day came round, and think of them, and how they loved you, and grieve that you were in any way the cause of their death? So good Christians, who love the LORD, always keep Good Friday as a day of sorrow and mourning; and every Friday in the week, they should try and think about Him Who died on the Cross for their sins, and be more grave and quiet than

usual; make it a day of fasting—I mean, keep from eating more food than is necessary for health.

When our LORD had breathed His last, His disciples came and took Him down from the Cross. They buried Him in a new tomb, and rolled a great piece of stone before the door of the tomb, and then they went away very sorrowfully to their own homes.

Now we have gone through a great deal of what is told us in the Bible of our Blessed LORD'S life and death; in our next lesson, we must try and understand how this was, and is now of such great benefit; I mean, how it came to be of such great good to us.

CHAPTER VII.

CHRIST OUR REDEEMER.

JESUS CHRIST is called our SAVIOUR and our Redeemer.

Now let us consider what is the

meaning of the word Redeem. It means to get, or buy back again, something that has been parted with, and would be lost for ever, if the price of it were not paid in time.

When Adam and Eve sinned, (and it is the same thing now when any one sins,) they put their souls into the power of the devil, all the same as if they had pledged or sold them to him. We know persons often pledge their goods for the sake of a little ready money, often to spend in a bad way, without ever thinking if they shall be able to get them back again; and it often is a great chance if they do. So it is with their souls; for the sake of some sin, which they fancy will be a great pleasure, they do as Eve did, they pledge their souls to the devil, and if they are not redeemed before they die, they will belong to him for ever.

Now suppose some persons, from their own fault, had parted with all the most valuable things they had, and there was no chance of their ever being

able to get them back again, they had nothing of their own to redeem them with. Suppose some good kind friend, one perhaps that these people had behaved badly to all their lives, were to come forward and offer to pay the price for the things, redeem them and give them back to them, and all at great pain and trouble to himself? What should we say if these persons were to be so ungrateful for all this kindness, as never to thank their good friend, and to say they did not want their goods back again—to refuse to have them? Should we not say these persons must be mad? Ah! yes; we are ready enough to say this of others, but are not some of us worse than mad to refuse to have our souls redeemed from the devil? GOD said, "The soul that sinneth it shall die." "Ye shall surely die." But JESUS died for us—instead of us; He redeemed us, He paid the price of our souls, which was to be our death, the price He paid was His own death on the Cross.

He died to reconcile sinners to GOD. The Bible calls it reconciling the world to Himself, for He was GOD as well as Man.

Now what does reconcile mean? You know when one person is offended with another, if they make it up, they are said to be reconciled—made friends again. But very often that would never be, without somebody is good enough to step in and make peace. Our LORD JESUS CHRIST was the PRINCE of Peace. He came to bring peace on earth, peace between us and our offended GOD.

Our LORD'S dying for us—instead of us—on the Cross, is called, the ATONEMENT, or MAKING AMENDS FOR SIN. A SACRIFICE for sin. A sacrifice is something offered or given up to make amends for something wrong that has been done. We hear people in common talk say of anything that has gone wrong, or been spent foolishly, "Well, there must be a sacrifice," that is, they must give up something they have

got, to make up for the loss of the rest.

For many years the Jews, who, as I told you, were once the only people who believed in the true GOD, were ordered by Him to offer sacrifices for their sins. This was done by killing a lamb, and offering it up, with prayers, on the altar in the Temple, which was the name given to a place to worship GOD, the same that we now should call a Church.

The Jews understood why GOD had ordered them to do this; they knew sinners deserved to die; and so, when they sacrificed the lamb, they prayed GOD to accept or take the lamb's death instead of theirs, to let it die instead of them, as if it had been the sinner. Now this could not really take away their sins; but GOD ordered it to be done, to put them in mind of a much greater and better sacrifice which would in time be made, and which would indeed save them—Our Blessed LORD, Who sacrificed Himself upon the altar of the

Cross, as a Lamb without sin, to save us from all sin. You remember I told you Saint John the Baptist called JESUS "the Lamb of GOD that taketh away the sins of the world:" and now you see the reason why he called Him so.

The sacrifice of the innocent lamb, being a kind of likeness or picture of the sacrifice of our LORD upon the Cross, is called a type. We are told of many types in the Bible. Noah and his family, being in the ark, were saved by water; the ark floated on the water; and this is a likeness or type of our being saved by the water of baptism.

You may perhaps like to know why the word type is used, and what it means. Did you ever see printers' type? I mean the letters that they print with: they are made of lead, and when you look at them you see they are in the likeness of letters, but you cannot read them clearly till the time is come when the ink and paper are ready and the letters are printed; then you see plainly what you could only just make

out before. So it is with the types in the Bible; people could not clearly understand them till the time was come for their meaning to be known, and then the thing that the former one was only the likeness of, came to be clearly seen.

Now we must go on with what we were talking about, our Blessed LORD being the Lamb of GOD, Who died for the sins of the whole world. He died for all, all who ever lived or ever will live.

But now it may come into your head, How could JESUS CHRIST die for my sins, when I was not born till hundreds of years after He died? I will tell you. GOD knew long and long before you were born, that you would be born, for He knows all things. He knew that you would be a sinner, both from original sin, and sin from your own fault after Baptism. So CHRIST made the sacrifice for you beforehand, that you might have the benefit of it. He knew that people would fall into sin, even after all He had done for them; and this made Him suffer in His mind,

more than all the cruel tortures He suffered on the Cross.

Now no one must think, because CHRIST died for our sins, that we are to sit down with our hands before us and do nothing. It is quite true that we cannot save ourselves, but it is quite as true that we shall never be saved if we do not try to do what we can towards it ourselves.

We can have no part or benefit in CHRIST'S Atonement, or making amends for our sins, if we do not take advantage of the helps He has given us, particularly His Sacraments and ordinances; nor unless we try, by the grace of GOD, to live holy lives. For instance, He commanded us to be baptized, to wash away that original sin which we inherit from Adam; without Baptism we cannot be made GOD'S children. It is the "new birth," the being born again. And then we must keep the laws of the Covenant which is made between us and GOD in that great Sacrament.

CHAPTER VIII.

ARTICLE V.—HE DESCENDED INTO HELL: THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.

We are here told that our Blessed LORD descended, that is, went down into hell. We are not to think this means that He went to that most dreadful place where Satan is with his wicked spirits, and where bad people go to when they die. No; this word here means the place where the souls of those good persons were who died before the coming of our LORD; they were kept there till He came to set them free. They had tried to do their duty during their lives, and had died in hope, looking for the SAVIOUR; but till His coming none could hope for Heaven—the gates were shut till He opened them, when He rose from the dead.

It was on Friday that our LORD was crucified. He had said that on the

third day He should rise from the dead and be alive again. On the Saturday His Body was in the grave all day, to show that He was really dead. And on the next day, Sunday, Easter Day we call it, He rose and came out of the tomb alive and glorious.

The Jews had set a guard of soldiers to watch round the tomb, for fear His disciples should, as they fancied they might do, steal away the LORD'S Body in the night. There was a dreadful earthquake when our LORD rose, and these soldiers fell down as if dead.

Very early in the morning some of the holy women came to the sepulchre, as the tomb was called; and they were astonished to find the great stone was taken away. Then they saw an angel, who said to them, "Ye seek JESUS of Nazareth, Who was crucified; He is risen, He is not here: behold the place where they laid Him." They went and told the disciples, but they could not believe. Then He was seen by them all, and at last they believed. He

showed them the wounds in His Hands and Feet and His Side, that they might know that it was really Himself. Our LORD'S rising from the dead is called the Resurrection.

He rose with the same Body that He had before He died, only it was more beautiful and glorious, more like a Spirit. It was a Spiritual Body. He could pass through doors when they were shut; He could be in one place at one time, and the next minute be miles away from it in another place. Then to show His disciples that He was really Man, He ate and drank with them, as He did before. For forty days after His Resurrection He was on the earth with His disciples: teaching them and giving them orders what they were to do when He should be taken away from them. He gave them power to baptize in the Name of the Blessed Trinity, saying, "Go, teach all nations," (that is, every one in every country,) "baptizing them in the Name of the FATHER, and of the SON, and

of the HOLY GHOST." He gave them power to forgive sins in His Name, saying, "Whosesoever sins ye remit," (remit means forgive,) "they are remitted to them. Whosesoever sins ye retain," (retain means, do not forgive,) "they are retained." You may ask, How could He be with His disciples to the end of the world, when all those He was speaking to died many years ago? He meant, He would be with those who came after them, their successors, down to the present time—their successors are the Clergymen, and JESUS CHRIST is with them, helping them as they minister in His Name, and giving His grace through them in all the Sacraments and ordinances of His Church, and He promised to be with them and those that were to come after them alway, even to the end of the world.

Our LORD'S Resurrection shows us, first, His power as GOD to raise Himself from the dead; that as He was humbled as Man by His death and suffer-

ings, He might be raised with power and glory. It also teaches us to look forward to our own resurrection, that as He was dead and rose again, so we by His power shall one day rise again. This is the Resurrection of the body at the last day. But remember, that there is a resurrection even in this world—a rising of our souls out of sin, a rising to live a new, a better life.

CHAPTER IX.

ARTICLE VI.—HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.

When our Blessed LORD, after His Resurrection, told His Disciples that He must go away, He said, "I ascend" (that means, go up) "to My FATHER and your FATHER, to My GOD and your GOD." He had finished the work that GOD gave Him to do, the salvation of

men; and He was going back to His Home in Heaven.

He went with His Disciples out of the city to the top of a high mountain, (as very high hills are called,) and there He prayed with them. While they were praying, He blessed them; and as He was blessing them He went up to Heaven, and a cloud hid Him from their sight. Then again Angels came, and told them He was gone up to Heaven, and that some day He would come again in the same way as they had seen Him go up into Heaven.

He went with His human Body, the same He had on earth, only, as I said before, it was made spiritual. And there our LORD is now with that same Body. We are told that He sitteth at the Right Hand of the FATHER. This means, He is in the midst of the power and Glory of GOD. To be at the right hand always means to be in the highest place. He ascended, He had conquered death and the devil; and as the gates of Heaven had been shut

ever since the Fall of man, when He ascended there "He opened the kingdom of Heaven to all believers."

And more than this He does—He intercedes for us. You know that almost all our prayers end with these words, "Through JESUS CHRIST our LORD." I am afraid this is very often said without thinking what it means. Our LORD JESUS CHRIST, sitting at the Right Hand of GOD the FATHER, is always speaking for us to Him.

Do you know what it means to intercede for a person? It is to ask some favour for them, which they do not deserve to ask for themselves. You know what a good thing it is, when people are in trouble, or have done some wrong, if they can get some great and kind person to speak for them. I dare say you have often heard it said, "If I might only mention such a person's name I should be sure to get what I want." Well, then, our LORD not only gives us leave to "mention His Name"—to ask in His Name—but He

speaks for us Himself. When in our prayers we humbly ask GOD to forgive us our sins through JESUS CHRIST our LORD, because He died for us —instead of us; then He shows His wounded Hands and Feet, and says, "FATHER, forgive them, for they ask it in My Name; do not punish them, for I have already borne their punishment." So He pleads, He intercedes for us miserable sinners; night and day, He never stops, when we are thinking only of ourselves He never forgets us. All night long, when we are asleep and could not pray to Him if we would, and in our dreams are far from Him, He still goes on, "FATHER, forgive them."

Our Blessed LORD'S Ascension teaches us to lift up our hearts to Heaven where He is, and to strive so to live now, that we may hereafter be with Him. And His intercession, that is, His always interceding for us, should make us more constant and earnest in prayer, knowing that what

we ask in His Name we shall certainly gain.

Now that we have spoken of our LORD JESUS CHRIST as our SAVIOUR, our Redeemer, and our Intercessor, we shall in our next lesson speak of Him as our Judge.

CHAPTER X.

ARTICLE VII.—FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

We are not told in the Bible when the end of the world will be; but we are told to be always ready, for it will come one day when nobody expects it. It may be to-morrow, or it may not be for hundreds of years; GOD only knows when it will be. When the end of the world does come, then our LORD JESUS CHRIST will come from Heaven in great Power and Glory, and He will judge the quick and the dead; I mean those who are alive when He comes, as well as those who are dead,

—quick means alive. Then all will rise with their bodies, those bodies which have long ago crumbled away to dust, as well as those who have only just been buried; though there seems to be nothing left of them, even of their bones, yet GOD will make all come together again, and be joined to their souls, never to be parted again.

"Then all the dead, small and great, shall stand before the judgment seat of CHRIST," to be judged for all they have done in all their lives; all, even the most secret sins, will be known and told before every one; everything that they had done and died without having repented of, will be brought up against them. Then Satan, who has tempted them to sin, will stand and accuse them before GOD, that he may claim their souls for his own. The sinner's own guilty conscience will accuse him also. The judgment day is called, "The great and terrible day of the LORD;" and it may well be called so, for very dreadful and terrible will it be to sinners.

Fancy yourself standing before the great white throne in Heaven, before the All-holy GOD, and every sin you have ever committed and not repented of, every sin that has not been forgiven, and even your most secret thoughts, being told in the hearing of all the world; to have to listen to the dreadful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" and then to be driven from Heaven and from GOD; to be cast body and soul into Hell, to be tormented for ever and ever by the devils, in the fire that never can be put out.

In one way we shall be judged at the time of our death—a sentence will be passed upon our souls, and they will be sent to the place where they will be kept either in happiness or misery till the Day of Judgment: but at that last great day, when our bodies and our souls will be joined together again, then the full inquiry will be made as to our past lives. We shall

be judged by our actions; I mean, what we have done, not only what was wrong, but for the good we ought to have done, and did not do when we could.

We shall be judged if we have not fed the hungry, clothed the naked, visited the sick, and those who were in prison, if we had it in our power to do so. You may perhaps think it cannot be a sin not to do these works of mercy, (as they are called,) but we are told our LORD JESUS CHRIST will ask why we have not done them, and will judge us accordingly; and there are none so poor but what they may at least do one or another of these good actions, visiting the sick for instance, and helping them, even if they have nothing to give them. If our conscience makes us answer No, then He will say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger,

and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not." The Bible tells us, these persons will ask when they ever saw our LORD in want of all these things; and He will tell them, "Inasmuch as ye did it not unto one of the least of these My brethren, ye did it not to Me;" meaning, As you often saw My poor in want, and did not do what you could to help them, it was the same thing as if you saw Me in want, and would not help Me. And they will be sent away into everlasting punishment.

Now if this dreadful sentence is given upon those whose sin is that they have not done what good they could to their fellow-creatures, what do you think those will deserve who have lived all their lives in shameful sins against GOD, against their fellow-creatures and themselves, and have died without being forgiven? It is very dreadful to think of; may GOD grant that none of us may be among

these wretched people who die in their sins! May He give us all time for repentance!

But if our sins are forgiven—washed away by the water of Baptism and the Blood of JESUS, and we can with a good conscience stand before the great Judge with a humble trust in His mercy; and if we have helped the poor and those who wanted our help, to the best of our power, then the great Judge will say, "Come, ye blessed of My FATHER, inherit the kingdom prepared for you before the foundation of the world." "The wicked shall go away into everlasting punishment, but the righteous into life eternal." We shall speak more at another time about the resurrection of the dead, and the life everlasting, so we will not now say more about it, but will try and learn some lesson from the thought of the end of the world and the judgment.

The first thing is to be always prepared for it. Suppose you were

expecting to be sent for to a new place; you were not told what day and hour they were coming for you, only that you must be READY, for they could not wait, and if you were not ready, you must go just as you were, and so lose the chance of the good place you hoped for; would not you take good care that all your things were in order, and you yourself dressed, so that you might go at a moment's notice? I feel sure you would take all this pains for a place in this world, and would not you do as much for the world to come? The judgment day may not come in your lifetime, but death must come to you some day, and it will be the same to you as if it was our LORD coming, for after death is the judgment, and when death comes, you can do no more. It is no use saying, I am young, and there is plenty of time to get ready. Remember, young people die as well as the old, and that AFTER DEATH IS THE JUDGMENT.

CHAPTER XI.

ARTICLE VIII.—I BELIEVE IN THE HOLY GHOST.

You have learned what the Bible teaches us about two Persons in the Ever-blessed TRINITY, the FATHER and the SON;—now we go on to speak of the Third Person, the HOLY GHOST. The word ghost means the same as spirit; it is an old-fashioned word; the Bible is a very old book, and so we often meet with old-fashioned words in it. It is best always, if you do not know what a word means, to ask to have it explained to you at once. Now the Catechism tells us that in the Creed or Belief, we are taught to believe first in GOD the FATHER, Who made us and all the world; secondly, in GOD the SON, made Man to redeem and save us from our sins, and the punishment we deserve for them; and, thirdly, in GOD the HOLY GHOST, Who sanctifies or makes holy all the elect

people of GOD. Yes, we must believe in the FATHER, the SON, and the HOLY GHOST, three separate Persons, and yet only one GOD, all of the same goodness, wisdom, and power; and if we do not believe this, and live in this faith, we cannot be saved.

We said, it is GOD the HOLY GHOST Who sanctifies or makes holy all the elect people of GOD. Elect means chosen. Who then are the elect people of GOD?—All those who are His children. All persons at their Baptism are chosen to be GOD'S children; they are elected by Him, and it is then that the HOLY GHOST comes to us; it is then we say He sanctifies us. He comes also to us at our Confirmation. He puts good thoughts into us, and by His grace or help, we are able to please GOD. When the Bishop lays his hands on our heads, and prays over us, then the HOLY GHOST comes down upon us. When our LORD JESUS CHRIST told His disciples that He must go away, they were very

sorry, but He told them not to be troubled, for when He was gone, the HOLY GHOST would come to them. They would not be left without GOD in the world.

I do not mean that we have ever been left without GOD, for He is everywhere; but I mean He more particularly comes and makes Himself known in some ways than in others. In the beginning of the world, GOD made Himself known by many signs and wonders, and by teaching man His will. But it was very different in the Incarnation, for GOD Himself was then made Man, and came and lived on the earth; then, when He ascended into heaven, GOD the HOLY SPIRIT came to live in the bodies and in the souls of His faithful people, the Baptized, who are members of CHRIST'S Church, and children of GOD the FATHER; and thus GOD is and will be with them till the end of the world.

A short time after our LORD'S

Ascension, when the disciples were met together to worship GOD, suddenly they heard a sound from heaven like a rushing wind, and GOD the HOLY GHOST came to them. They saw what looked like fire, in the shape of a tongue, which rested on the head of each of them, "and they were filled with the HOLY GHOST." This happened on the day we call Whit-Sunday. From that time the Apostles were able to speak all kinds of languages, without being obliged to learn them, so that they might be able to go at once and preach the Gospel in all countries where the people did not know the true GOD. Gospel means good tidings of the truth.

The HOLY SPIRIT came in the shape of a tongue, to show that the Apostles were to speak all languages without learning them; and this was of great use, as it would have taken so long before they could have learned all these languages from books. It was like a fire, that it might warm their hearts

with love to GOD and Man: and light, that they might show the people the true light of the Gospel of JESUS CHRIST.

You remember I told you GOD put it into the minds of good men to write His Word in the Bible. It was GOD the HOLY GHOST Who told them what to write, and what to say when they prophesied. I hope you remember what the Prophets were, and that they foretold, or told beforehand, something that GOD was going to do many years afterwards.

GOD the HOLY GHOST comes to us at our Baptism, when water is poured on us in the Name of the FATHER, and of the SON, and of the HOLY GHOST, for no one is properly baptized without this. Then our original sin was washed away, then He came, then we were made what the Bible calls Temples of the HOLY GHOST,—that is, He lives in us as GOD lives in a Temple or Church.

Now I want you to think very seri-

ously about this; think how very dreadful a thing it must be to defile or make unclean with sin the very body which the HOLY SPIRIT has come into, in which He dwells; and this makes sin in a baptized person so much more dreadful than in one who has never received the HOLY GHOST. You know how much worse a sin is if it is done in a Church, than in any other place; how much more we are shocked at it, because it is GOD'S House; and yet people think very little of sinning with their bodies, which the HOLY SPIRIT has made His dwelling-place. But He cannot stay in a sinful soul —as often as you sin, you sin against the HOLY SPIRIT, and He will leave you. If you drive Him from your soul, Satan will surely come and take up his place in it, and you will belong to him, body and soul.

GOD the HOLY GHOST is the Giver of all good spiritual gifts. I mean now by spiritual, things having to do with the soul—good gifts to our souls.

In the Bible they are called the fruits of the SPIRIT; and they are these—LOVE, that is, love of GOD, and love and kindness to our fellow-creatures, called charity. Charity does not always mean giving money and gifts to the poor. In the Bible it generally means kindly feelings to all; the very poorest may be charitable in this way. JOY, that is, a holy joy and gladness that we are GOD'S children. PEACE, that is, a holy quietness and comfort, which people feel who are reconciled to GOD. LONG-SUFFERING means bearing patiently all our own trials and sufferings, and having patience with other people who are also suffering, or who behave badly or unkindly to us. GENTLENESS: to be gentle is to be kind in our behaviour to all, not rough and loud in our way of speaking, and this not because we think it good manners to be so, but because our hearts are kind and gentle, even as our Blessed LORD was kind and gentle, for He is our example in all things. GOODNESS:

the Bible tells us no one is good; but goodness here means when all we do is done to the best of our power, and with the wish to serve GOD. Good actions done to those in need will be rewarded at the day of judgment. FAITH: without faith it is impossible to please GOD. Faith means belief; if we do not believe in GOD, have faith in Him, and in all He has done and promised to do for us, how can we please Him? By faith we believe in things we cannot see. It also means trust; we should put our trust in GOD. To be faithful is to be trusty. Faithful servants are those who are trusted by their masters. MEEKNESS is very like gentleness; it teaches us to bear unkindness, whether we have deserved it or not; to be content with a humble life, not to put ourselves forward and expect to be noticed; to be good-tempered and kind even if trying things happen to us; to keep from all disputing or quarrelling; to bear blame rather than to make it cause for dis-

puting. TEMPERANCE: this means not only that Christians must not give way to gluttony and drunkenness, but that they must be moderate in their eating and drinking at all times, and in all their lawful pleasures; by lawful pleasures, I mean those amusements which we may have without breaking the law of GOD. To exceed or go beyond what is good in anything is intemperance. It may be in eating and drinking; it may be in dress, or liking to have one's home comfortable, love of company, or many other things, not bad in themselves, but bad if they are indulged in beyond what GOD allows.

These, then, are the fruits of the SPIRIT; the good things which GOD the HOLY GHOST puts into our hearts, and helps us to keep and to do them. Now that we have spoken of all the Three Persons of the Ever-blessed TRINITY, and learned the wonderful and blessed things They do for us, let us with thankful hearts say this hymn:

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST; AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

CHAPTER XII.

ARTICLE IX.—THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.

You have heard that before the LORD JESUS CHRIST ascended or went up into Heaven, when He told His Apostles what they were to do when He was gone, He founded or first began His Church on earth.

When we speak of the Church in this way, we do not mean the building where we go on Sundays and other days to worship GOD, to say our prayers to Him, and receive the Holy Sacraments. It is quite right to call these buildings Churches, when they are parish or district Churches—when

they are in institutions, or in noblemen's and gentlemen's houses, where there is an altar, and where the Blessed Sacrament is celebrated, they are called Chapels. If you have been in a Cathedral you may have seen what are called Chapels, and you will have noticed that there is or has been an altar in every one of them. A room where prayers only are said is often called an Oratory, as the word means a place of prayer. When people talk of chapels, they generally mean dissenting places of worship, which never formerly were called chapels, but meeting-houses, which is the proper name for them, as there are no altars there.

Well, then, what do we mean when we say CHRIST'S CHURCH? We mean all GOD'S people all over the world, who have been baptized, and born again His children. But the Church is in Heaven as well as on earth; so it takes in ALL, whether they are alive here or alive in Heaven, for you know the soul never dies.

This is what is meant by the Holy Catholic Church. Catholic means universal—that is, everywhere, all over the world,—the world is sometimes called the universe; so you see, universal means quite plainly, in all the universe or world. The Catholic Church also means the True Church; you will understand by this that it does not mean Roman Catholics or any others in particular, but all the Church. If we say, (as ignorant people sometimes do,) "We are not Catholics," it is all the same as if we said we do not belong to the True Church.

The Church of England has as much right to the name of Catholic as any other part of the Church.

But how are we to know that it is right to belong to the Church? Because JESUS CHRIST is the Head of it; the Church is called His Body; when we were baptized, we were made members of CHRIST, and that means, members of His Body.

To be a member, is to belong to a

body ; our arms and legs are members or parts of our body ; so we, who have been baptized, are members or parts of the Church. If we were to cut off one of our arms it would die, it could not move or live without been joined to the rest of our body ; so if we leave the Church, it is the same thing as if we cut ourselves off from the body that keeps us alive. If we do not belong to CHRIST'S Body, we cannot belong to Him as living members of that Body.

When our LORD founded the Holy Catholic Church, He made His Apostles the first Bishops of it. We read in the Bible that He breathed on them, and they received the HOLY GHOST ; it was then that He told them to "Go, teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST."

The Apostles were to ordain others, by laying their hands on them, and praying GOD the HOLY GHOST to come to them. These men in their turn

were to ordain others to be Bishops when they were dead. These Bishops were to ordain other ministers of GOD, called Priests and Deacons; and so it has gone on down to the present time. No one would dare to call himself a Clergyman of the Church, that is, either a Priest or Deacon, without being ordained by a Bishop. There is a proper Service in the Prayer Book, which is always used when the Bishops ordain Clergymen. A Bishop must be made by another Bishop or Archbishop; and the service is called the Consecration. You may see all these Services in the Prayer Book; the Consecration of Bishops and the Ordaining or Ordering of Priests and Deacons. Clergymen are first ordained Deacons; they may not then give Absolution, nor celebrate the Holy Communion, which when they are afterwards ordained Priests, they may do.

Whatever our LORD did on earth, He gave permission to the Apostles

and their successors, that means the Bishops and Priests, who come after them, to do in His Name. Of the power to give Absolution, or forgiveness of sins, to those who truly repent, we shall speak presently.

It is a great mistake for people who have been baptized to say, if they go and join the Dissenters, that they do not belong to the Church. They do belong to it, only they are not faithful members. You might as well say, if you quarrelled with your family, and left your home, that you are no longer your father and mother's child. No doubt your parents would be angry with you and sorry; perhaps they might cast you off, but even then you would still be their child.

Then there are bad as well as good members of the Church, and GOD allows them to belong to it in the hope that they may become better. It is the duty of all Christians to pray every day that sinners may be converted and turn to GOD.

Now if you are asked why you belong to the Church, you may give these reasons: first, "It was founded by CHRIST Himself, and He is the Head of it; in my Baptism I was made a member of CHRIST, and so I must belong to His Church." Another reason is, in the Church the Clergy, Bishops, Priests and Deacons, have been ordained in the way our LORD ordered them to be; and none but Clergymen ordained in this way are able to administer, that is, give to the people the Holy Sacraments which JESUS CHRIST Himself gave to His Church. There are several sacramental ordinances, but these are two which are absolutely necessary to salvation, (that means, we cannot be saved without them,)—Baptism and the LORD'S Supper.

Besides the Church being on earth, you must remember it is also in Heaven. When good Christians die, they do not leave off belonging to the Church; we believe that they share

in the prayers and communions of the Church on earth. Surely in Heaven they must be better able and more fitted to do this than when on earth, for they have been made clean from all their sins, and have left all their cares and tears; they can be always thinking of GOD, and have nothing to take off their thoughts from Him.

It is a great comfort to those whose friends have died with a good hope and trust in GOD to think we have not lost them. I do not like to hear people say, "I have lost my mother, or my child." It is surely a very great comfort, that in Heaven they can join with us in our prayers on earth. How much it must grieve them if they know how often those prayers are never said at all or hurried over without thought.

This joining of the Church in Heaven with the Church on earth in our prayers and praises is called the Communion of Saints. Indeed, we may call the whole Church itself, the

Communion of Saints. And who are the Saints? All the good who have died in GOD'S fear and favour; not only those very good and holy men whom we generally call "the Saints," and whose birthdays and days of their martyrdom,—I mean the day on which they were put to death for CHRIST'S sake,—we keep and call Festivals; but even the poorest child of GOD, whom He has taken to Himself, is a Saint in His sight.

You will like to hear now about the Fasts and Festivals of the Church. They were ordered from the beginning of Christianity, to keep in our memories something that should never be forgotten by Christian people.

A Fast is a time of mourning; a Festival is a time of rejoicing. To fast is to keep from meat, or from pleasant food, or anything we take great pleasure in. The reason for this is, that we may be sorry for our sins, and punish our bodies for having so often given them too much pleasure. Our

LORD commanded us to fast; and He set us an example by Himself fasting forty days in the wilderness. Lent is the greatest time we ought to fast; it is the forty days before Easter, the same number of days as our LORD fasted. This is the time to mourn for our sins, and to think of our dear LORD, Who was crucified for us on Good Friday, which comes at the end of Lent. The first day of Lent is called Ash-Wednesday. Many years ago it was a sign of sorrow and humility—humility means being humble—to put ashes on the head: and so this day came to be called Ash-Wednesday.

Besides Lent, which is to prepare us for Easter, there is the time called Advent, the time just before Christmas, when we are to think about our LORD'S Incarnation, His coming in the Flesh—being made Man; and besides this, we are to think of His Second Coming, when He will come to judge the quick and the dead. I hope some time to be able to explain more

to you about Advent and Lent; but now we must go on with what we were saying about Fasts and Festivals.

We are told in the Prayer Book that all the Fridays in the year are to be Fast days, except when Christmas Day happens to come on a Friday, then it is not to be a Fast. Most of the days before the Festivals are Fasts, and then they are called Vigils. If they are not also Fasts, they are called Eves.

Festivals are, as I said, days of rejoicing; but it must be holy joy. The way in which many people keep Christmas and Easter is a disgrace to a Christian country. They behave as if they thought the way to please GOD was to go into all kinds of rioting and drunkenness,—to break His Commandments. No, there are many ways of rejoicing without all this; friends should meet, and all disputes should be made up; everything should be peaceable at the time when our LORD came to bring peace on earth.

The great festivals are Christmas, Easter, Whit-Sunday, Ascension Day, and Trinity Sunday. Besides these, we keep the Annunciation, or the day when the Angel came to the Blessed Virgin Mary, and said she should have a Son, JESUS. This festival is kept on the twenty-fifth of March. You may have heard it called Lady Day. It was formerly called Our Lady's Day, as the Blessed Virgin used to be always called "Our Lady."

Then there are the birthdays, and the days of the deaths, of holy men and women, who were martyred in a most cruel manner, because they would not give up their holy religion.

It would take too long a time to tell you all their names; some day, with GOD'S help, I hope to speak to you of some of them. I must tell you, in case you may think it strange to rejoice on the day of any one's death, to remember the joy is not for their death, but that they were able to bear all their dreadful sufferings

for CHRIST'S sake, and that they are now with Him at rest, and in perfect happiness in heaven.

From this part of the Creed we should learn to be very thankful to Almighty GOD for having allowed us to be baptized, and made members of His Church. When we think of the numbers who are not baptized, and so do not belong to CHRIST, we should never forget to pray that they may be brought to this great blessing, and so live here in the Communion of His Church, that in Heaven we may all join the Saints and Martyrs who ever live with Him in glory.

CHAPTER XIII.

ARTICLE X.—THE FORGIVENESS OF SINS.

The meaning of this is, that GOD has promised forgiveness of sins to all who truly repent, and make use of the

means that He has ordered to get His forgiveness.

The forgiveness of sins is sometimes called The Remission of Sins. Remission means pardon. The first forgiveness of sins which GOD is pleased to grant to us is at our Baptism as Infants, when, in the Name of the Blessed TRINITY, our original sin is washed away from our souls, in the same manner as water washes our bodies; and a new nature is given to us, and we are made able to live a new life. In some ways we are made again like what Adam was before the Fall, though like Adam we are still able to listen to temptation, and to fall into it. Our souls are indeed re-born, re-made, in the likeness of GOD, yet our bodies are not restored to what Adam's was before the Fall, for we are to die. It will not be till the Resurrection from the dead that our bodies will be changed into the likeness of GOD our SAVIOUR. We are made in Baptism able to resist sin and do

good, but we may fall into sin. This is very dreadful to think of, and we may well wonder whether there can be forgiveness for wilful sin in baptized persons. But GOD is very merciful, and will forgive His children even when they sin against His HOLY SPIRIT. In His great mercy He will still forgive them. As Baptism washes away our original sin, so there are means still appointed after baptism, which will cleanse us from actual sin —that is, sins which we have ourselves wilfully committed after Baptism. CHRIST our blessed SAVIOUR has atoned, or made amends, for all sins, by dying on the Cross.

But we must never forget that there are conditions of our partaking of this atonement; that is to say, there is something we must do, before we can get any benefit from CHRIST'S death. It is this. First we must repent, truly repent: without this nothing will save us. CHRIST died for sinners; but they must be truly sorry for their sins, or

His dying will not save them. I say truly, for of course if people only pretend to be penitent, they do not feel the need of a SAVIOUR. Persons may impose upon others in this way, for the sake of getting a better character; but it will be all the worse for them at the Judgment Day, for GOD knows the heart, He cannot be imposed upon, and He will punish them for being deceitful, besides all they deserve for their other sins.

But it is not enough to be sorry for your sins, you must confess them—all, every one must be told to Almighty GOD. Not but what He knows them all before; but He has ordered you to do this before you can get His pardon. Then it is not enough to confess your sins; you must determine, by GOD'S help, to try and sin no more, to make amends to those you have done wrong to, and to bear patiently any punishment GOD in His mercy and wisdom may think proper to send you.

Now you see before you can gain anything by our LORD'S Death and Passion—as His sufferings are called—you must first repent, confess your sins, and determine by GOD'S help to sin no more. But there is even now another thing—this is faith. You must firmly believe that it was for you CHRIST died, and that for His sake alone, not for any good you can do, He will pardon you if you are truly penitent. Repentance is of no use without faith; people often repent because their sin brings some punishment with it; but this is not what the Bible calls godly sorrow. It often leads people to despair, and sometimes they are tempted to the dreadful crime of self-murder. They put an end to their life here, because they cannot bear some misery which must in time come to an end, only to throw themselves into far worse torments in the world to come.

Now you see clearly you must confess your sins to GOD before you

can hope for His pardon; and you must have truly repented of all your sins. But GOD has also very mercifully appointed a means by which we may feel sure that our sins are pardoned and washed away through the Blood of CHRIST. This is not by being baptized again—we can only be baptized once. What then is it which makes sure to us the great blessing of forgiveness?

You remember I told you one of the things our LORD commanded His Apostles to do, was to absolve or forgive sins in His Name, to those who truly repent and confess them. This is called Absolution. When Clergymen are ordained Priests they have this power given them; and in the Prayer Book they are told what words to say when they give absolution, or pronounce GOD'S pardon to sinners. So you see, if you do not feel satisfied about yourself, if your mind is uneasy, your conscience troubles you, and you do not know how to set it at

rest, you may go to a Clergyman and ask his advice. He will hear you confess your sins to GOD. He will give you advice how to try and not fall into the same sins again; and if he believes you have told all the truth, and kept nothing back, he will say or pronounce the Absolution, that is, GOD'S pardon, in these words: "Our LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

When I speak to you again (as I hope to do) about the Sacraments and Ordinances of the Church, I shall talk more about Confession and Absolution. What I want you to understand now is, how much it has to do with the forgiveness of sins.

Fancy the happiness of a sinner,

whose sins are all forgiven, all washed away by the blood of the Lamb, never to be even mentioned again, and not to be brought up against him at the Day of Judgment. But how dreadful it will be for those whose sins have been forgiven, if they fall into them again! It will be harder and harder every time to repent; and who knows if GOD will give time for repentance to those who sin again after He has so mercifully forgiven them? Pray then to GOD to soften your heart, and make you to see your sins and confess them before it is too late. Give Him thanks for having given you time for repentance, for not having cut you off in the midst of your sins, and for giving you the means of being reconciled to Him through JESUS CHRIST.

CHAPTER XIV.

ARTICLE XI.—THE RESURRECTION OF THE BODY.

When I was teaching you about the great and dreadful Day of Judgment, I spoke of the Resurrection of the Body. At the last day all who have been buried will rise from their graves; all who have been buried, or lost at sea; all who have died from accident and their bodies never found, will come forth, and come to life again. The very same bodies will come, though we may think nothing, not even a little dust, was left of them; all will be joined again to their souls, all will be alive. Our bodies will be the same as they are now; but they will in some ways be altered, they will be spiritual bodies. They will be more perfect, more like what Adam's was before his sin and fall; they will be even like our LORD'S own glorious Body.

We are told, the trumpet shall sound and the dead shall be raised, and then will come the Judgment; afterwards some shall go to everlasting happiness, some to everlasting misery. Fancy the graves opening, and the dead coming out of them! Think what it will be to see the SON of GOD coming in the clouds with power and great glory, and all the holy Angels with Him. Then He will change the bodies of those who die in His faith and fear, "that they may be like His glorious Body." There will be no deformity in the bodies of those who are raised to eternal life. The poor cripple will be able to walk without pain, the blind will see the glory of GOD, the deaf will hear the sweet songs of the Blessed praising GOD, the dumb will join in their songs, "young men and maidens, old men and children," all will "praise the Name of the LORD" for ever and ever. But there are some who will not be raised to life eternal in the Heavens.

The wicked who die in their sins will rise again with their sins about them; their bodies will rise, and they will be changed, they will be immortal; like the good, they will never die. But they will wish to die; their sins will make them hateful to themselves, yet they will never leave them, but will drag them down into Hell. "The wicked shall be turned into Hell, and all the people that forget GOD." Pray earnestly that you may escape this dreadful sentence, and live so that when you die you may have a good hope in your death.

CHAPTER XV.

ARTICLE XII.—AND THE LIFE EVERLASTING. AMEN.

Have you ever thought about ETERNITY? Perhaps you do not know what the word means. It means, for ever and ever—it never will end. The

"life everlasting" means the life that will never end, but last for ever—this is Eternity. And where will this life be spent? Either in Heaven or in Hell! The happiness of Heaven will be so great that we can fancy nothing like it. We shall be with GOD, with JESUS, with the HOLY SPIRIT, with the holy Angels, with Blessed Mary, and all the Saints, Apostles, and Martyrs, all the good who have ever lived; and everything will be so beautiful, and pure, and holy.

This great happiness will last for ever; there will be no pain, nor sorrow, nor crying, nor any sin. The devil can never again come near to tempt or trouble any one. Even all remembrances that there ever was such a thing as sin will be forgotten; we shall only feel that we have been saved and are safe for ever. Then we shall be with those we have loved on earth, our relations and friends, all who are among the redeemed, all will rest together; and yet they will

never rest from praising GOD, never be tired with singing His praises. A few prayers tire us now; but in Heaven we shall never be tired day nor night; and this will last for ever and ever.

Try and think of, for ever and ever! When we have anything we like very much, or are in any place we are very fond of, we cannot help thinking, "This won't last, there will be an end to it some day." This is called time; but in Heaven it will not be so, after thousands of years we shall be no nearer the end of our happiness than we were at first—it will last for ever.

Now let us consider. Would everybody be happy if they went to Heaven? If sinners were allowed to go would they like it? Would it be any pleasure to them to be with GOD, Whom they have offended and insulted all their lives? Would they be fit for such a place as Heaven?

Now ask yourself, are you fit for Heaven? Do you even love GOD enough to wish to be with Him? Do

you love prayer and praise enough to be happy where there was nothing else? Now think, suppose you were to die this moment, where would your soul go to? Could it go to Heaven? Do you say, No? Then it must go to Hell, to everlasting fire. There is no middle place for those who are not fit for Heaven, and yet do not think themselves bad enough for Hell. The Bible says Hell is not only for the wicked, but for all who "forget GOD."

Is it not a dreadful thing to hear persons coolly say, they are not fit for Heaven; and yet take no pains to keep themselves from Hell? If they would only think what are the torments and miseries of Hell! They are more than we can imagine or think of. All the pain we can ever feel here will be nothing to the fire that is always burning, and yet never puts an end to the wretched sinner. As we shall rise with our bodies, so we shall feel with them; and this will help you to understand why the wicked will feel real fire

burning them in Hell, real pain, real agony; and not only pain of the body, but misery and agony of soul—for ever to be with devils, who will laugh at their terrible pains, and make them worse and worse.

And this will last for ever and ever. At the end of thousands of years they will be no nearer the end of their misery than at first. Oh, is it worth while to run the risk of losing Heaven, and being sent down into Hell for the sake of some sin which seems pleasant at the time? Is it not worth while to spend the rest of a life in penitence, if by that means GOD'S pardon may be gained, and even the very lowest place in Heaven given to the penitent? Surely a wicked life brings misery enough even here, though it lasts but for a short time! But what is that when we think of the life everlasting?

And now the Creed is ended, we say, Amen. This means sometimes, So may it be; but here it means,

It is true; all I have said is true; I believe it all, every word. And I hope you really do believe, and not only that, but understand every part of it. I hope, when you are asked in the Catechism, "What dost thou chiefly learn in these Articles of thy Belief?" you may be able to say, and understand what you say too, "First, I learn to believe in GOD the FATHER, Who hath made me and all the world: Secondly, in GOD the SON, Who hath redeemed me and all mankind: Thirdly, in GOD the HOLY GHOST, Who sanctifieth me and all the elect people of GOD;" remembering always that the elect are all the Baptized, who are made members of CHRIST, children of GOD, and inheritors of the Kingdom of Heaven; to which may He bring us all, for His infinite mercy's sake. Amen.

"Almighty GOD, Who hast knit together Thine elect in one communion and fellowship with the mystical Body of Thy SON CHRIST our LORD;

grant us grace so to follow Thy Blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee; through JESUS CHRIST our LORD. Amen."

PART II.

On the Ten Commandments.

CHAPTER I.

"IF THOU WILT ENTER INTO LIFE, KEEP THE COMMANDMENTS."—*S. Matt.* xix. 17.

MOST people who have been to Church know that there are Ten Commandments.

It is very likely that those who do know this, and who have heard them read in Church every Sunday, have never seriously thought whose Commandments they are, and how very often they themselves break the whole of them. By breaking them, I mean that they do things that are forbidden by GOD'S Commandments.

First, let us consider what is a com-

mandment? It is something that tells us what must be done, or must not be done, ordered by some one who has a right to order, and who has a right to punish those who do not obey.

Commandments are laws. Kings and their ministers have a right to make laws for the country; a father has a right to make laws and give rules for his family: and both king and parent have a right to punish if the laws are broken.

But one far greater than any earthly king or father, Almighty GOD, our Heavenly King and FATHER, has given us His Commandments and laws; He has told us we must obey them, and we must do this as dutiful children of a most loving FATHER, even if there were no fear of everlasting fire as the punishment of the disobedient.

The Ten Commandments were given by Almighty GOD Himself to Moses, who was the Chief of GOD'S chosen people, the Jews. GOD gave

them long before the coming of our LORD JESUS CHRIST, and the people were commanded to keep them. But we are told in the Bible that we ought to keep them even more strictly than the Jews did. Our Blessed LORD Himself has taught us how we are to do this. He said He did not come to destroy or do away with the Law, but to fulfil it; to teach us how to keep it more fully and perfectly than it had ever been kept before.

In the Church Catechism we are taught that the Ten Commandments are "The same which GOD spake in the twentieth chapter of Exodus, saying, I am the LORD thy GOD, Who brought thee out of the land of Egypt, out of the House of Bondage."

Exodus is one of the Books or parts of the Old Testament, which tells us about GOD'S chosen people, the Jews, who were once in slavery or bondage in a country called Egypt, and how Almighty GOD sent Moses to take them away from their cruel masters,

and lead them into another country which GOD gave them to live in, and where they were to worship and serve Him.

The name Exodus is given to this part of the Bible because the word Exodus means "going out," and it tells us about the Children of Israel going out of Egypt.

Israel was the name GOD gave to Jacob instead of his own name; and when we speak of the Children of Israel, we do not mean to say they were really children in age, but that Israel was the head or first of the family, and all his descendants, all who came after him, are called his children, though they were grown-up people. The House of Bondage means the place where they were slaves. Bondage means slavery: it is a type of sin; and GOD saving His people the Jews from slavery is a type of His saving us from our sins, which make us the slaves of Satan.

Now, if the Jews were bound to

keep GOD's Commandments because He saved them from slavery, how much more are we bound to keep them in gratitude for our Redemption through the Incarnation of our LORD JESUS CHRIST?—His being made man for us. For we were through Him delivered from the slavery of Satan, made GOD's children in Holy Baptism, and sanctified by His HOLY SPIRIT, Who gives us the power to keep His Commandments in the right way.

When Almighty GOD gave the Ten Commandments to Moses, He made him go up to the top of a high mountain called Mount Sinai. There was thunder and lightning, and Moses heard the Voice of GOD speaking to him. Moses did not see GOD,—the Bible tells us no one has seen GOD at any time,—but he heard His Voice.

Then GOD gave Moses two tables of stone. A table of stone does not here mean what we call a table, but a tablet; like those flat pieces of stone

we see on the walls of churches in memory of people who have been buried near.

You will notice that the Ten Commandments are written up in churches, generally on two separate boards, to remind us of the two tables of stone that GOD gave to Moses after He had Himself written the Ten Commandments on them.

There were two tables; because on one was written our duty to GOD, and on the other our duty to our neighbour.

You know, I told you before, that our neighbours are not only the people who live next door to us, but everybody, all our fellow-creatures; because we ought to behave in a kind and neighbourly way to all, whoever they may be.

In the Catechism you are asked, "What dost thou chiefly learn by these Commandments?" And the answer is: "I learn two things; my duty towards GOD, and my duty to-

wards my neighbour." Your duty towards people means how you are bound to behave to them.

On the first table are the four Commandments which teach us our duty to GOD. Our duty to Him is our first and greatest duty, and so it ought to come first.

There are six Commandments on the other table, and they all teach us our duty to our neighbour.

It is very likely, at first sight, persons may think it very easy to keep GOD'S Commandments. They may say, "I am sure I never do all those wicked things that Almighty GOD says are not to be done. I never worship idols; I don't swear, or work on Sundays; I always behaved well to my father and mother as long as they lived; I am sure I never murdered any one; I never got into trouble for taking what was not my own; nobody can say a word against my character for steadiness; and as to being covetous, I may have wanted things be-

longing to others, but I never wished harm to them for the sake of getting anything that was theirs."

Now this is, I am afraid, what a great many people say, and if they do not say it openly they think it, and so deceive themselves.

The reason why I wish to teach you so particularly about the Commandments is, that I want you to learn to keep them as our Blessed LORD tells us they must be kept; and if you look into your hearts and try to see if you keep them as He says, you will soon find, that instead of never breaking them, hardly a day ever passes without many of them being broken in one way or another.

"Teach me, O LORD, the WAY of Thy Commandments; and I shall keep them unto the end. Give me understanding, that I may keep Thy Law, and walk in the paths of Thy Commandments."

CHAPTER II.

THE FIRST COMMANDMENT.

"THOU SHALT HAVE NONE OTHER GODS BUT ME."

Remember it was Almighty GOD Who said these words. He said, "I am the LORD thy GOD; thou shalt not have nor worship any gods besides Me."

Now it may seem very easy to keep this Commandment; you may say, "I know quite well that there is no GOD but one, the ever Blessed Trinity—FATHER, SON, and HOLY GHOST. I know in some countries people worship idols, but in England we know better."

This is what I dare say you thought to yourself when you first heard this Commandment; and it would be all true enough if people never did worship anybody or anything but idols;

but we must look a little closer into the matter.

In the first place, this Commandment teaches us to love, serve, and worship the only true GOD; and not only this, but to love Him better than anybody or anything in the world, to serve Him better than the best servant serves the best of masters, and not to worship any one or anything but GOD alone.

Now ask yourself, Do you love GOD better than any one or anything in the world? Is there not something you put in the place of GOD, and make, as we say, a god of it? To love anything better than Him is breaking this Commandment. To love any person or thing so much that it makes us forget GOD, and even disobey Him for them, is a sin against it. It may be a parent, a child, a husband or wife, a brother or sister; all these we ought to love as ourselves, but not as GOD.

If we love ourselves, our own com-

fort, our dress, our houses, so much as to make us forget GOD, or think but seldom of Him, we are serving ourselves instead of Him Who gave us all good things to be used to His glory, and not only for our own comfort.

There are many people who make an idol of money; they love it for itself, not for the good they may do with it. Others love to be thought much of; they are always wanting to be thought greater than their neighbours—the love of worldly honour is their idol. Others think themselves so clever that they are ready to worship themselves for it; they forget what they would be if Almighty GOD had not given them the cleverness they are so proud of, and they never think how very little they really do with all the abilities He has given them.

Anything that is slighting to the honour of GOD is a sin against this Commandment; such as trying charms,

and going to fortune-tellers. To try to find out what is going to happen to us when GOD has kept it from us, and what no one but Himself can know, is really putting these artful people in the place of GOD by fancying they can tell what only He knows.

There is one thing you must remember, that, as all sin makes us the slaves of Satan, so it makes him our master; and dreadful as it may sound, those who sin wilfully put the devil in the place of GOD, and worship him and serve him instead of GOD. They would no doubt be very angry to be told they loved Satan instead of GOD; but if they do not actually love him, they love his works and his ways; he is their idol, and they are his slaves.

O let us try and serve GOD and Him alone, and pray to Him to fill our hearts with such love to Him, that we may love everything else through Him and for Him. His service is perfect freedom, so we shall

be delivered from the bondage of Satan, even as Almighty GOD delivered His chosen people out of the House of Bondage in Egypt.

CHAPTER III.

THE SECOND COMMANDMENT.

"THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE, NOR THE LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, OR IN THE EARTH BENEATH, OR IN THE WATER UNDER THE EARTH. THOU SHALT NOT BOW DOWN TO THEM, NOR WORSHIP THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, AND VISIT THE SINS OF THE FATHERS UPON THE CHILDREN, UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME, AND SHOW MERCY UNTO THOUSANDS IN THEM THAT LOVE ME AND KEEP MY COMMANDMENTS."

The Second Commandment is very much like the First. The First Commandment tells us not to worship but

the one true GOD, and the Second tells us some of the things we are most particularly not to worship. We are told not to make graven images for the purpose of worshipping them, or saying our prayers to them.

You know what an image is. It is a figure like some living thing, such as men and animals. A statue is an image. The word image means a likeness; we say such a one is the very image of another. The Bible says GOD made man in His own image —that means like Him. A graven image means a figure carved out of wood, or stone, or something of the kind.

Now, when we are told we are not to make images, it means, as I said before, that we are not to make them for the purpose of saying our prayers to them. This would be making them idols, as poor ignorant people in heathen countries do, and call them gods. All people who do not

worship the true GOD are called Heathens.

We may make images and statues of men, women, and children, and figures of animals. We may make statues and likenesses of our relations and friends, and of kings and great people. We may make statues and pictures of good and holy men and women, and of our Blessed LORD Himself; but we must not worship the images and pictures that we make of them.

The Commandment goes on to say we must not worship the likeness of anything that is in heaven above ;—this means the sun, the moon, the stars, or birds that fly in the air. Nor in the earth beneath :—this means any living creatures, or the likeness of them. Nor in the waters under the earth ;—this means fishes, and all animals that live in the water. All these the heathen people worshipped.

This is the reason why GOD gave this Commandment. When the peo-

ple became wicked again after the Flood, they began to make idols, or images, and said their prayers to them instead of saying them to Almighty GOD. They had no faith, and because they could not see GOD they forgot Him; and so these foolish people put their trust in bits of wood and stone, that they had themselves cut out into the shape of some creature; just because they could see these images, they said their prayers to them, and fancied they could help them.

In many countries abroad, the people even now make idols and worship them; some of these idols are frightful creatures, not like anything that ever lived. You may have seen some of them in the shops where they sell curiosities from abroad; and I dare say, if you ever thought about it, you would laugh at them, and call the people who made them poor ignorant creatures, and think how much wiser you and all the people in England are

than they. But as I said before, if you make too much of anything you love, you make an idol of it; you put it in the place of GOD; you trust in it, that it will make you happier than serving Him; and if you do this, are you much better than the poor heathen people you despise?

Now, having seen how many ways there are of breaking these two Commandments, let us try and learn the way to keep them.

First we must believe in the one true GOD, and no other; we must love Him with all our hearts, better than anything else in the world. We must put our trust in Him, and believe that all He orders is for our good. Then instead of looking down on the poor Heathen, and laughing at their idols, we must pray to GOD to convert them. I mean by convert to turn their hearts, that they may believe in the one true GOD. We must remember, as well, to pray for those in our own country, who live without GOD in

their hearts, those who never heard of our Blessed Redeemer's Name, and are living lives worse than the Heathen who have never heard of GOD.

In the Second Commandment, speaking of idols, GOD said, "Thou shalt not bow down to them, for I the LORD thy GOD am a jealous GOD." Now you may perhaps think it a strange thing to say the LORD GOD is jealous, because we so often use this word when we mean to blame people; but we must remember that there are many words in the Bible which seem strange till they come to be explained. We say Almighty GOD is jealous and we say He is angry, but we do not mean He is angry or jealous in the same way as men and women are; we have no better words to use, and so we speak of His justice and wrath in the same way as we do when we are talking of what we should feel ourselves if we thought those who ought to love us most, loved others more than they loved us.

Almighty GOD tells us we must not bow down or kneel to worship an image, because He will have our whole worship paid to Himself alone; not only the worship of our hearts but of our bodies. For this cause we kneel when we pray to Him. "O come, let us worship and fall down; and kneel before the LORD our Maker."

Almighty GOD will not allow worship to be paid to any but Himself. He will "visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Him." This means that GOD will cause the children of those who sin against Him to suffer for the wickedness of their parents. We often see this now; if a father or mother is drunken, or idle, or wicked in any way, their children will suffer for it. But then our Heavenly FATHER says also, He will "show mercy unto thousands in them that love Him, and keep His Commandments." May He

give us His grace so to keep them that we may obtain His mercy both now and at the last great day.

CHAPTER IV.

THE THIRD COMMANDMENT.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN."

The Third Commandment is also one which teaches us part of our duty to GOD—the great duty of reverence—I mean paying the greatest respect to His Holy Name and all that is sacred; and it shows us the great sin of using it lightly, or in vain.

Now, what does "in vain" mean? You know, if you speak of people being vain, you generally mean that they are proud of their looks, or their fine clothes; but this is not what the words

"in vain" mean here. They mean vain words, idle words, thoughtless talk; talk without meaning or caring what is said. To take GOD'S Name in vain, means to say it carelessly, lightly, irreverently, or wickedly.

Now, if any one said to me, "I never break this Commandment, for I never swear, or use bad language;" I should say, "Very likely you never do; but for all that, you may not keep it as you ought." Of course, the most dreadful and wicked way of breaking it, is false swearing, taking a false oath in a court of justice, calling GOD to witness to a lie, as if He did not know it was a lie, though men might be deceived by it.

But though false swearing is so horribly wicked, yet a true oath, taken when rightly called to do so, in the cause of truth and justice, is lawful, and really, when we come to think of it, is a very solemn thing. It is calling Almighty GOD to witness to the truth of the evidence we are giving;

and surely this, if done reverently, is a religious act. In the Bible we read of Almighty GOD saying, "I have sworn by Myself." When our Blessed LORD said to the Jews, "Swear not at all," He meant in common conversation; for it would seem that if they disputed about anything, they used to swear by the Throne of GOD, or the earth, or even their own heads; for our LORD says, "Ye cannot make one hair black or white." This was very different from a solemn oath in a court of justice, and is very like the habit some people have now-a-days, of using GOD'S Holy Name on every occasion with oaths, and often even about things which have neither truth nor sense in them —just a bad habit, as people call it— many times calling upon Almighty GOD to destroy their souls! What if He took them at their word? Truly swearing is a vice which has even no fancied pleasure in it, no profit, as we say; people may fancy they get plea-

sure and profit too by other sins, but by swearing they can get neither one nor the other. This sin is going out of one's way to insult the Most High GOD, and He says it is a sin that shall not go unpunished.

There are many other sins of the tongue, not so bad as what I have just been speaking of, but still they offend Almighty GOD very much; and these are the sins so many fall into who say they never swear. I mean carelessly using GOD'S Name in common talk, saying, "GOD bless me!" when they are not even thinking of GOD, much less wishing for His blessing—saying it often in anger. Then, not quite so bad, but really a very wrong thing, is to have a habit of saying, "Good gracious!" because it really means "GOD be gracious;" surely this is a way of taking GOD'S Name in vain, and many people do this who would be ashamed to swear or use bad language.

Now, there is a much more common

way of breaking the Third Commandment, and I am afraid few people are really quite innocent of it. I mean, using GOD'S Holy Name in their prayers either in church or at home without thinking of what they are about; often lolling or sitting instead of kneeling or standing when they ought, and thinking of something quite different from what they are saying; something they have been doing or are going to do, or about the other people in the church, how they are dressed and how they look—all the time saying over and over again the Holy Names of GOD and JESUS. Very likely after the very Commandment we have been talking of has been said, they may answer, "LORD, have mercy upon us, and incline our hearts to keep this Law," and never think what a mockery it is to do the very thing they are pretending to ask GOD to keep them from. Is not this an insult to GOD? Is not this taking His Name in vain?

Now, suppose you wanted to ask a favour of some great person, and you were allowed to go to his house to speak to him; and suppose instead of thinking of what you came for, and asking in a proper respectful manner, you were to sit down and stare about you, at the people in the room, or at the pictures, and in a rude careless way said what you wanted. Do you think you would get what you asked for? Surely not; you would not be listened to, and perhaps would be turned out of the room.

Well, is it not far worse to behave like this in GOD'S House? And do you think He will listen to you? He has said, "Ask and ye shall have;" but you must ask properly, and with that respect which, when we are speaking of GOD and holy things, we call reverence.

And now let us consider how we may do our best to keep this Commandment. First, we must keep a strict watch over our words, for fear

we may say anything to offend Almighty GOD.

When we think what a wonderful thing it is to be able to speak at all, and that GOD gave us our tongues that we might praise Him, and help our fellow-creatures, is it not dreadful to think that our voices can ever be used to curse Him and our neighbour, and to take His Name in vain? You must be very careful, for an ill word soon slips out, and you can never get it back again. The Bible says we shall have to give account of every idle word. Every idle word! and what of the wicked words? Think what a fearful reckoning there will be for swearers at the Day of Judgment! You ought to be very careful not to keep company with those who have the habit of taking GOD'S Name in vain. What should we think of any one who sat by and said nothing when he heard his father or mother made game of? And shall we hear our Heavenly FATHER'S Name taken

in vain and say nothing? Surely this would be joining in the sin. We must remember the last part of the Commandment: "GOD will not hold him guiltless that taketh His Name in vain." This means that GOD will find them guilty, and punish them, who treat His Holy Name with this dreadful disrespect.

Before you go to church, and as you walk along, you should try and not think of anything but GOD and holy things; and when you get into the church, you should kneel down and say a prayer like this: "O LORD, I am now in Thine House. Have mercy on me, and keep me from seeing or hearing anything that may take off my thoughts from Thee. Give me Thy HOLY SPIRIT, that I may pray to Thee, and praise Thee with attention and reverence; and be pleased, O Good LORD, to hear my prayers, for JESUS CHRIST'S sake. Amen."

Remember you must not make fun

of anything that happens in church nor make rude remarks about the clergyman. Do not listen to stories that people often tell, of mistakes, and droll things which have happened in church, and which they often pretend to have seen or heard. These then will come into your head at times when you would wish to think only of GOD, and then you would give anything not to have heard them.

Never be ready to find fault if you go to a different church from the one you have been used to, and find the service is not quite the same. The Prayers, Psalms, and Lessons must be the same, but there are different ways of singing or reading. It is a bad habit to be looking out for faults; it will make you not attend to your prayers if you are thinking how they are said, and so you will run the risk of taking GOD'S Name in vain by your inattention. It is best to keep to our own church, and not to be running about from one to another.

Now let us think what a wonderful Name the Name of GOD is; think of the wonderful works and miracles done by His Name only,—devils were cast out in His Name; the sick were healed in His Name; sins are forgiven in His Name. The Bible tells us in almost every page, how great is this Name, what power it has over all; so that at the mention of it only, all these wonders were done. When we think of this we shall not be surprised at the command, "At the Name of JESUS every knee shall bow." We bow ourselves when we give glory to the ever blessed Trinity. "The glory equal," as we say in the Creed; so when we say or sing, "GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST," we make our reverence at the word Glory, to show that we do give equal glory alike to all the Three Persons of the Eternal Godhead. We bow our heads or bend our knees at these Holy Names when we are sitting or standing, because we cannot

then kneel to praise GOD. We bow or bend our knees to show all the reverence we can at the time. We need not bow our heads at the Holy Names when we are on our knees, because kneeling is more humble and reverent than bowing. Besides reverence to the Holy Name itself, everything belonging to GOD'S service must be treated with the deepest respect. I have heard that the Jews in old time had so much reverence for the Name of GOD, that they always took a new pen when they were going to write it. You will notice that whenever we write GOD'S Holy Name, and every word that has anything about Him, we always put a large letter at the beginning; and often the Holy Names are all in these large capital letters. The Jews were always very careful of their religious books, for fear they should tear or hurt any part that had GOD'S Name on it. They never burnt or destroyed a piece of paper, till they had looked to make

sure His Holy Name was not there. How different from some persons calling themselves Christians, who never care how they use Bibles, Prayer Books, and Hymn Books, tearing out the leaves and scribbling on them. I dare say if you have ever done this, you never thought it had anything to do with the Third Commandment; but now you do know it, be very careful to treat everything belonging to Almighty GOD and His worship with the greatest reverence, that you may not be found guilty in His sight.

CHAPTER V.

THE FOURTH COMMANDMENT.

"REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THAT THOU HAST TO DO; BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. IN IT THOU SHALT DO NO

MANNER OF WORK, THOU, AND THY SON, AND THY DAUGHTER, THY MAN-SERVANT, AND THY MAID-SERVANT, THY CATTLE, AND THE STRANGER THAT IS WITHIN THY GATES. FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY; WHEREFORE THE LORD BLESSED THE SEVENTH DAY, AND HALLOWED IT."

You remember when I taught you about the creation of the world, you learnt that Almighty GOD rested on the seventh day, after He had been six days finishing His wonderful works, just as it tells us in this Commandment.

Almighty GOD could not want rest, He could not be tired; what then does this mean? It means that He left off working His wonderful works; He did not create anything more. It was on the seventh day that He did no more; so to make us remember what He had done, and because He knew we should always want rest, so good and kind as He always is, He ordered one day in seven to be a day

of rest for us for ever. The seventh day was called the Sabbath,—Sabbath means rest.

Now besides this goodness of Almighty GOD, in giving us a day of rest from work, there was another reason why He made the Sabbath. It was that one day in seven should be His own Day; that day He was to be worshipped and honoured more than on any other day; and surely after His great goodness in making the world and all in it so good and beautiful, one day in seven is not too much to give up to His service in gratitude for all His mercies.

So you see why GOD commanded us to keep the Sabbath Day holy.

The day on which the Sabbath was first kept was the seventh day, or Saturday. I dare say you have noticed that the Jews always shut up their shops, and keep Saturday as we do Sunday.

Now I must tell you why we Christians keep Sunday holy—the first day

of the week, instead of Saturday the seventh. The reason is this: Almighty GOD finished His work of creating the world on Friday, the sixth day, and on Saturday, the seventh day, He rested from His work. Our LORD JESUS CHRIST came on earth to re-create or make all things new. He finished His blessed work on Good Friday, when He suffered death on the Cross to make us new creatures. He was buried, and on Saturday He rested in the grave, the same day of the week that Almighty GOD had in the beginning of the world rested from His work.

But on the first day of the week a still more wonderful thing came to pass. Our Blessed LORD rose again from the dead. Because He rose from the dead, we know that we shall also rise at the last day. His Resurrection was the cause of our resurrection. Because He lives we shall live also,—and this is the reason why the Christian Church has always kept

Sunday as a day of peaceful rest and holy joy.

Our LORD was called the Sun of Righteousness; is not the day rightly called Sunday? As the sun rose in glory and brightness on that blessed Easter morning, making all bright, so CHRIST, Who is our Sun, rose in greater glory, driving away the dark shadows, which like the night had so long been over all mankind.

There was another wonderful thing which happened on the first day of the week. The HOLY SPIRIT came down upon the Apostles, giving them power to preach the Gospel in all languages, and making them able to do all things to GOD'S glory in His Church. For though our Blessed LORD really founded the Church before His Ascension, yet He told them they were to wait at Jerusalem till the "Power from on High" came to them, that is, till they had received the HOLY SPIRIT. So that it was on Sunday, the Day of Pentecost, that the

Church really began its work; another great reason why we should make Sunday our great Festival Day.

Sunday has been called the LORD'S Day from the earliest Christian times. It is the greatest of all Festivals, because our LORD is the greatest of all that can be honoured. It is the Festival of the Risen Life which we have in Him. It is the Festival of the Consecration of the Holy Catholic Church on the Day of Pentecost. It is "the Day which the LORD hath made; we will rejoice and be glad in it."

Now, let us consider how we are to keep holy our Sabbath Day. First, we must never do any work or business on the LORD'S Day that we can do on any other. Things that must be done are very different; and it is not a sin to do them.

We must help those who are ill or in trouble, on Sunday. When our Blessed LORD was on earth, some of the Jews found fault with Him be-

cause He cured the sick on the Sabbath Day. But He told them it was lawful to do good and to save life on the Sabbath Day; and He called them hypocrites because they pretended they thought it was a sin.

The greatest duty on Sunday is to go to Church, to confess our sins to Almighty GOD, to ask forgiveness of Him, to hear His Holy Word, to pray to Him, to praise Him, and more especially that we may receive the Holy Sacrament of our SAVIOUR'S Body and Blood. This is the greatest and most blessed of all our religious duties; without it our LORD says we "have no life in us." After we have done this, there is no harm in taking a walk; but we must not neglect Church for it, nor make it a pretence for holiday-making; much less ought it to be spent in tea-gardens and such places; which often lead to wrong on other days, and much more on Sundays.

Our Blessed LORD Himself walked

in the corn fields on the Sabbath Day, and then again the Jews accused Him of breaking the Sabbath, but He told them how Almighty GOD had made the Sabbath for man, and that these harmless things are not sins.

A very good way to keep holy the LORD'S Day, is to visit the sick, and read to them; to teach in Sunday Schools; or anything of the kind your clergyman may set you to do. Everybody can do something. Many women fancy they are excused from going to Church on Sunday because they have the dinner to cook, and so on,—but with a little management and early rising this might be contrived. At any rate, it is generally found that "where there is a will, there is a way."

Now, besides keeping Sundays properly, this Commandment leads us on to keep other Festivals and Saints' Days which are appointed by the Church. It was GOD'S command to His people, the Jews, that they should

keep a great many days holy besides the Sabbath; and GOD by His HOLY SPIRIT, after our LORD'S Ascension, taught the Church to appoint a great many days as Festivals and Fasts. I hope by GOD'S help some day to tell you more about these Fasts and Festivals: but at present I will only say that they ought to be kept as far as possible in a religious manner, by going to Church, and above all, receiving the Holy Communion.

There is another thing we learn from the Fourth Commandment besides resting on the LORD'S Day and keeping it holy. It is this: Six days, it says, thou shalt labour. We are to labour and do all we have to do on the other six days of the week. It is GOD'S will that all should work, some with their hands, and some with their heads. You must not think that only poor people work; many a rich man works harder with his brains than a poor man with his hands, and very often it is for the good of the poor he

does work. When rich people work for the poor, they do it from love to GOD and charity to their fellow-creatures. It would be well if the poor who are helped by those richer than themselves, would think oftener of this.

No one must be idle; if people are idle in the week, it is a very great sin if they try to make up for it by working on Sunday.

I think perhaps it may be as well to explain one or two words of this Commandment; the cattle mean any animals that are used for work, such as horses, asses, and oxen. Oxen are used in many places to draw ploughs and waggons. GOD wishes dumb animals to rest as well as ourselves.

The stranger within the gates means any one who may be stopping in the house,—visitors or lodgers; all were to keep the Sabbath Day holy, the same as the family of the house where they were living.

Now we have come to the end of

the four Commandments which teach us our duty to GOD; let us hear what the Catechism says about them.

Q. What is thy duty towards GOD?

A. My duty towards GOD, is, to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, and with all my soul, and with all my strength; to worship Him, to give Him thanks, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

The First and Second Commandments teach us to believe, to fear, to love, and to worship GOD. I have told you that to love Him with all our heart means to give Him our heart's best love. To fear Him does not mean to be afraid of GOD, but to be afraid of offending Him by breaking His Commandments. To call upon Him means to pray to Him, and to tell Him all our wants and all our sorrows. We are taught by the Third and Fourth Commandments to honour

His Holy Name and His Word; and all of them oblige us to "serve Him truly all the days of our life."

CHAPTER VI.

THE FIFTH COMMANDMENT.

"HONOUR THY FATHER AND THY MOTHER; THAT THY DAYS MAY BE LONG IN THE LAND WHICH THE LORD THY GOD GIVETH THEE."

Now we are going to speak of the first of those Commandments which teach us our duty to our neighbour; that is to say, to all our fellow-creatures.

Before all others, our greatest love and respect ought to be paid to our parents; next to Almighty GOD, our greatest duty is to them. GOD has given us this Commandment to show us how great a duty this is.

In many parts of the Bible we are

told of the duty of children to parents, and of parents to children, for the Commandment speaks to both alike. They must be very unnatural parents and children who do not love each other; even among dumb animals we see this love. It is no excuse for disobedient children, that their parents are unkind to them; no, the faults of one side do not let the other off from a duty.

It is not only the young who are to honour their parents. Ignorant people reading the Scripture, where it says, "Children, obey your parents," have fancied only children in age were meant; but this is a mistake. Children, in a religious way of speaking, mean those who owe love and duty not only to fathers and mothers, but to any one who may be in the place of their parents; they may be young or old, but they are still called children. You remember I told you the Jews are often called the Children of Israel, and some of them were very old peo-

ple, as well as of all ages, down to the youngest infant.

Our Blessed LORD called His disciples "Children," and we know they were all grown-up men.

So you see parents are to be honoured and obeyed as long as they live. And how ought we to honour them? What does honour mean? It means we must pay them the greatest possible respect, obey them in all things that are not forbidden by GOD'S laws, and help and comfort them in sickness and old age. The Catechism says we are to "love, honour, and succour" our parents; to succour means to help.

The Commandment goes on to say, "That thy days may be long in the land which the LORD thy GOD giveth thee." Our days here on earth may be few or many; we may live to be old, or die young; but still this promise holds good. The promise of long life to those who honour their parents, was given to the Jews; but

we Christians look upon it as a Heavenly promise, the promise of everlasting life. This Commandment is called the "first Commandment with promise;" it is the only one that has any promise of reward to those who keep it. But to disobedient children there is no such promise, no such happy hope; even in this world we seldom see them prosper. It often happens that Almighty GOD puts it into the hearts of parents to forbid their children something they wish for, and it seems unkind, and without reason; but many times their Heavenly FATHER takes this way of saving them from misery and harm, if they will only have faith in Him and obey those He has set over them.

Now some people may think that this Commandment cannot have anything to do with them, because their parents are dead; and how can they honour and obey those who are not living? Even in this way they can,

by honouring their memory, and doing all they know would have pleased them if they had lived. But more than this. The Commandment teaches us our duty not only to our parents, but to all who are set over us,—guardians, elder relations, all to whom we owe love and respect; to "honour and obey the Queen, and all who are put in authority under her." The meaning of this is that we are to obey the laws of our country, and all those whose duty it is to see that the laws are obeyed. And especially we are bound to "submit ourselves to all our teachers, spiritual pastors and masters." To submit ourselves is to do what we are told to do, at once, humbly, and without complaining; this we are to do to our teachers; not only children, but grown people, if they are ignorant and need teaching, must submit to those who teach them, and give them as little trouble as possible: for this is the least they can do in return for the trouble it always

is to teach persons who know little or nothing.

We are to submit to our Spiritual Pastors.

You remember I told you spiritual means something that has to do with the spirit or soul. Our Spiritual Pastors are our Clergymen. Pastor means a Shepherd. You have most likely seen pictures of our LORD as the Good Shepherd. Shepherds take care of their sheep, and the sheep know them, and follow them when they call.

Not long ago, I was passing over the South Downs, those hills near the sea, where many flocks of sheep are fed, when I heard the sound of music, and looking down a steep place, I saw a shepherd who was playing on a flute, and his flock of sheep were following after him wherever he went. It was a pretty sight; and I thought of our own Good Shepherd, Who leads us, and calls us with a voice sweeter than any earthly music.

And we are to be like these sheep.

Our Blessed LORD is the Chief Shepherd; He feeds us, He leads us to the Living Waters, He goes after us when we stray, and if we will come, He brings us back to the fold again. But how does He do this now?

Before He ascended into Heaven He gave His disciples power to do all in His Name, to be His Shepherds of His flock. He said to them, "Feed My lambs; feed My sheep." He meant that the disciples, and after them all Bishops, Priests, and Deacons, to the end of the world, should be the Spiritual Pastors or Shepherds of His flock, by preaching to them the Gospel, feeding them with the Heavenly Food of His Sacraments, and guiding them in the path which leads to Heaven.

Now as our LORD has given us these Spiritual Pastors to lead us on our way to Heaven, and to help us when we fall into doubt or sin; it is both wrong and foolish not to go to them for their advice, to tell them all

that troubles us, and submit ourselves to them for the good of our souls. Our LORD has sent them into His Church for these very things. You know how He commanded them to "Go, teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST." How He told them to show forth His death till He comes again, in the Holy Communion. And how He gave them power to pronounce the Absolution, or GOD'S forgiveness of sins, to those who truly confess and forsake them. All, therefore, who have a guilty or troubled conscience, and cannot quiet it, should go at once to GOD'S minister; and as it says in the Prayer Book, open their grief,—that is to say, make a confession of their sins, that they may receive the benefit of this absolution.

The Catechism says next, we are to submit to our masters. This, of course, means masters and mistresses, —indeed, all we are in any way bound

to obey, any in whose house we are living; all superiors, as school-masters or mistresses; all matrons and governors of Institutions, under whose care we may be; and we are to keep all rules, and obey them cheerfully and quickly, and as if we were really doing our duty to GOD, and not only to those set over us.

The Commandment also teaches us to "order ourselves lowly and reverently, to all our betters." We all know our "betters" mean all those who are above us in station in this world. To order ourselves lowly and reverently means to behave civilly and with proper respect.

Persons who are truly humble will always think others better than themselves, because the more they look into their own hearts, and see their own faults, other people will appear much less sinful and faulty. This rule holds good with all classes. There are few who have not superiors in one way or another. The young, and

those of low station, should be civil and respectful to all above them, both in age and station. GOD'S Word never teaches us that all are equal in station; no, there will always be rich and poor, great and small, till the end of the world.

I have no more to say about this Commandment, except the sweet thoughts that it brings to us of our Blessed LORD'S example of obedience to His earthly parents, not only as a child, but till He was thirty years old; not only to His mother, the Blessed Virgin, but to Saint Joseph, who He knew was His foster-father only; and this because he was the head of the house where He lived. He left us an example that we should follow His steps. Oh! let us follow Him in all things, and particularly in this love of His parents, and obedience to their commands.

CHAPTER VII.

THE SIXTH COMMANDMENT.

"THOU SHALT DO NO MURDER."

There is not one of GOD'S Commandments which people will more often say they never break than this one.—"Thou shalt do no murder." The reason is because they do not understand it in the way our Blessed LORD explains it to us.

A murderer is always looked upon with horror; even the worst of men will feel this horror.

To take the life of a fellow-creature is a fearful crime, one punished with death by the law in this world, and if unrepented of, with everlasting fire in the world to come.

Let us hope that none who read this little book will ever even think of committing so dreadful a crime, much less be guilty of it.

Now let us consider how it is that though so few are found guilty of actually taking away life, yet so many are in the habit of breaking this Commandment,—"Thou shalt do no murder."

The Bible tells us, "He that hateth his brother is a murderer."

The word brother means the same as neighbour, it means every one, because all are brethren. He that hateth! How often we hear people say, "I hate such a one," and they never think of this text. Hatred, ill-will, and all unkindness, are ways of breaking the Sixth Commandment. If indulged in, they may lead to murder. Violent temper, if not kept down —who knows what it may lead to? A blow given in anger, and with the wish to give pain, makes the person who gives it a murderer in intention, if not in deed. What a dreadful sight it is to see any one in a violent passion; many a one has killed another in a fit of passion. How pleased our

great enemy the devil must be to see people giving themselves up to him in this way!

Then again, unkindness, neglect, and all kinds of ill-treatment may kill; and what is that but murder? We hear of poor creatures dying, worn out with ill-usage and unkindness; at the last day their murderers will be judged for this.

Many disobedient children have brought down their parents' grey heads with sorrow to the grave; many unbaptized infants have lost their lives from being deserted, or perhaps a more fearful end, to hide the disgrace of their wretched mothers. Many have caused their unborn babes to perish without seeing the light, and perhaps never thought they were murderers. Yet they are so in the sight of GOD, if not in the sight of man; the sin may never be found out in this world, though it is very seldom it is not found out; but it will be ever eating at the heart of the sinner all

through life; and think what will be the death-bed of such a one, and what will be the Judgment Day, and the sentence of the Great Judge?

There is another kind of murder which I have not yet spoken of—I mean self-murder, or suicide, as it is called. This is not only a most wicked crime, but the most foolish thing any one can do.

People are in trouble, and because they have not learned the right way of bearing their trouble, they think to get rid of it altogether by going out of the world. Even if there were no other world, this would be foolish; for how often troubles rightly borne are in the end blessings; and we never know how things may turn out; at any rate, everything comes to an end at last. But as we know there is another world where murderers are cast into hell, how foolish it is to exchange a misery which cannot last for ever for one that will never for ever end!—"Where their worm dieth not,

and the fire is not quenched." The poor wretched self-murderer closes his eyes to his trouble in this world, and opens them again in the other world in far greater misery, which will last for ever.

Even now, there is another way of breaking this Commandment. You know the soul is said to die, to be destroyed when it is cast into hell; it is a never-ending death, always going on, and never ending. Well, what is it that kills the soul? Is it not sin? To kill the body is an awful crime, but to kill the soul is even worse. A person who is murdered may be in a fit state to die: but if the soul is killed there is an end of all happiness for ever. The murder of the soul is caused by leading persons into sin. If you have ever led any one into sin, —ever enticed them to do wrong,— think of the dreadful risk you have run of murdering that person's soul.

Murder has always been punished with death, because GOD has said,

"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of GOD made He him." To mar or spoil this image or likeness of GOD is not only a wrong to our fellow-creature, but an insult to Almighty GOD, Whose likeness he is in. And as GOD is the LORD of life, so no one can take life without His permission.

GOD has appointed kings and magistrates to rule and judge, and He permits our country to send out soldiers to defend us from our enemies; and so it is lawful for the judges to condemn murderers to death, and for our soldiers to fight in a just cause. Taking life in this way is not to be called murder, but justice; such as Almighty GOD allows and commands.

Now we have seen how the breaking of this command all comes from pride, anger, and the wish for revenge, let us pray heartily, whenever we say the Litany, "From envy, hatred, malice, and all uncharitable-

ness—good LORD, deliver us." And let us turn our thoughts to find out what we ought to do that we may keep it rightly.

We must learn humility and patience: when provoked, we must lay our troubles before Almighty GOD, and throw away all angry feeling. We must learn the LAW OF LOVE. GOD IS LOVE; we do not only say GOD loves us, but we say HE IS LOVE itself, and we must try and be like Him. We know how He loved us when He sent His only SON to die for us; we know how JESUS loves us, sinners as we are. He loves us still, though we have behaved far worse to Him than any of our fellow-creatures have ever behaved to us.

There is so much in the Bible about Love; it is sometimes called Charity, but it means the same thing as Love. Our Blessed LORD said, "A new Commandment give I unto you—that ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are My disciples, if ye have love one to another." S. John the Evangelist, the Beloved Disciple, in that part of the Bible called his Epistle (Epistle means a letter, it was written as a letter), says very much about love and brotherly kindness,—love to GOD and love to man. He tells us we are not to "love in word, neither in tongue" (meaning making a great talk about it), "but in deed and in truth." We are to show our love to GOD and our neighbour by our deeds. Saint John says we do not love GOD if we do not love one another.

We are not only to love our friends, but our enemies. Our Blessed LORD said, "Love your enemies; do good to them that hate you;" and "If thine enemy hunger, feed him; if he thirst, give him drink." If we do this, we shall soon turn enemies into friends. We are to be kind to one another, to speak gently—even rough people can learn to speak gently if they try. We

are to think the best we can of all; not to think they mean to be unkind; to help to the best of our power, to pray for all, to forgive all, even as GOD for CHRIST'S sake will forgive us.

There are two Collects in the Prayer Book—one for the Love of GOD, and the other for Love to our neighbour—which it would be well to add to our prayers.

For the Sixth Sunday after Trinity:—O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through JESUS CHRIST our LORD. Amen.

The Collect for Quinquagesima Sunday, the Sunday next before Lent:—O LORD, Who hast taught us that all our doings without Charity are nothing worth; Send Thy HOLY SPIRIT, and pour into our hearts that

most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this, for Thine only SON JESUS CHRIST'S sake. Amen.

CHAPTER VIII.

THE SEVENTH COMMANDMENT.

"THOU SHALT NOT COMMIT ADULTERY."

It is very painful to be obliged to speak of this sin, and yet it is so common, and so many more souls are lost by it than by any other sin, that the servants of GOD would not be doing their duty if they did not do their best to try and make those who are guilty of it see what very great sinners they are, and to warn all young persons to shun everything that may lead to the sin of impurity—a sin which, more

than any other, is horrible in the sight of Almighty GOD, Who is so pure that He cannot look upon a sin like this.

A holy man who lived many years ago, says in one of the books he wrote, "There are no sins the devil delights in so much as those against chastity; and why? First, because this vice so blinds the sinner, that he cannot see the insult he offers to GOD, nor the miserable state of damnation in which he lives; secondly, because it hardens the heart and makes it obstinate; and thirdly, because it leads to a hundred other sins."

The words of the Commandment are, "Thou shalt not commit adultery." The word means, first, when the sin is committed by those who are married. Our Blessed LORD said, "Whosoever shall put away his wife and marry another committeth adultery." Not only those who leave husband or wife to live with another are guilty of adultery; but our LORD

says, "Whosoever shall marry her that is divorced committeth adultery." There are people now-a-days, who think, if they can get divorced by a court of law, they are at liberty to marry again: but you see the Bible says quite different. A husband and wife may be living apart from one another, but nothing can make them to be no longer husband and wife; for what GOD has joined together man cannot put asunder.

Whenever we read in Holy Scripture of the sin of adultery being committed, we are sure to find that GOD'S judgment fell on the sinners. When David took the wife of Uriah the Hittite, and afterwards killed her husband, Almighty GOD was very angry with him. It is true that he was very penitent, and was forgiven; but the child that he set his heart upon died: this was one of his punishments. Another was, that as he had slain Uriah with the sword, so the sword was never to depart from his house. The

meaning of this is, that as long as any of his family were living, one or other of them should meet with their death by being killed either in battle, or by secret enemies ; and we read that this also came to pass.

To this day GOD does punish the sin of adultery even in this world. Think of the misery that comes from a wife leaving the husband and children that GOD has given her, and going to live with another man !—and in the same way the husband leaving his wife for another ! Is not their end almost always a miserable one—the just punishment of their double sin of adultery and fornication ?

But quite as dreadful in the sight of the most pure GOD, is this sin in those who are not married—the sin of impurity. As perfect purity makes human beings most like the Holy Angels, so impurity brings them down even lower than the beasts who are without reason. But how can we think without horror of this sin being

committed by those who have been baptized into CHRIST—whose bodies have been made temples of the HOLY SPIRIT! You remember when I was teaching you the meaning of the Apostles' Creed—when I was speaking about GOD the HOLY GHOST,—I reminded you how much worse a sin always is if it is done in a church, and how much more we are shocked at it, because of its being done in GOD'S Holy Temple; and yet, how very little people think of sinning with their bodies, in which the HOLY SPIRIT has made His dwelling-place. We are told in Holy Scripture, "Whosoever shall defile the Temple of GOD, him shall GOD destroy." These are fearful words. Again, when we were baptized we were made "members of CHRIST;" and, "shall I take the members of CHRIST and make them the members of an harlot? GOD forbid."

So very terrible is this sin in the sight of Almighty GOD, that we may

wonder whether there can be any forgiveness for those who have lived in it. By GOD'S mercy there is forgiveness for those who truly repent and show their repentance by their after lives. "The BLOOD of JESUS CHRIST cleanseth from all sin." "Though your sins be as scarlet, they shall be white as snow." But there is no time to be lost. How do you know that GOD will give you time for repentance after having neglected so many warnings? How many have been cut off in the midst of their sins: and where are their unhappy souls?

And now, how should those persons behave, who have repented and confessed their sinful lives; who feel that GOD for CHRIST'S sake has forgiven them? Is it becoming in them to hold up their heads and think much of themselves, because perhaps they are better than others who have not as yet been led to repentance? No, they should all their lives live humbly, be penitents to their death. They

should show their gratitude to Almighty GOD for having snatched them as a brand from the burning, by trying to keep others in the right way, and by doing all they can to save from everlasting fire those who are living in sin. You have heard of Saint Mary Magdalene, who was so great a sinner; do you think she ever thought much of herself after her repentance and forgiveness? No, she lived and died a true penitent.

Besides this, persons who have been living in this sin, when they are reformed, must not be surprised or angry that others are very slow to feel the same confidence in them as before, and think that what has happened may happen again. And though we ought to show all kindness to them, yet it is a very good thing that there should be such a feeling of disgust at the sin itself as to keep others from it; even though it may often, at times, be trying to the sinners themselves.

We are taught in the Bible that, like all others of GOD'S Commandments, there are more ways of breaking this one than by the actual sin. Three ways: by thought, word, and deed. The temptation generally begins in the thoughts. People think about wicked things till they begin to like to think of them, and feel curious to know more of them. They listen to wrong words and talk, till at last, when the worst temptation comes, they feel no scruple in giving way to it, and at once fall into the sin. Besides, we are told that longing after bad ways is as wicked as if the sin were actually done. "He who looks upon a woman to lust after her, hath committed adultery already with her in his heart;" and, of course, the sin is the same whether it is a man or a woman who commits it.

We need not to speak of all the ways of breaking the Seventh Commandment; but you must remember that every thought, word, or deed,

that is in the least impure or immodest, is forbidden. All looks, all actions, that you would be ashamed to let a modest person see, must not be done. All bad books, songs, or pictures, must not for a moment be looked at. All kinds of dress or amusements that lead to wrong in any way, must not be indulged in.

This Commandment also forbids, what the Catechism calls "all the sinful lusts of the flesh." The HOLY SPIRIT, speaking by the Apostle S. Paul, says, "The works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the Kingdom of GOD." You see, drunkenness is one of the sins which will shut people out from Heaven.

There is a great deal in the Bible against drunkenness. People do not think half enough of the sinfulness of indulging in drink, and how impossible it is that they can be saved if they die in this sin. And how often drunkards do meet with sudden deaths! What is far below the lowest of the beasts but a drunken man? What is lower still than a drunken woman? If they could only see themselves, one would think they would for ever give up the sin, if not for more solemn motives. Think of how many other sins drinking leads to. Think of the destruction of body and soul. Certain ruin to the soul, if persisted in, and not repented of.

And now we must consider how we may best keep this Commandment, which is the Law of Purity. It is not only by keeping out of the way of temptation, but by praying for strength to resist it when it does come; by always keeping the most Pure and Holy GOD in our thoughts, keeping

Him always before us, for if He is on our right hand we shall not fall. Think of the Blessed Virgin Mary, ever Virgin, ever most pure, who had the great honour of being chosen to be the Mother of our LORD; think of all the holy and pure saints gone to their rest, and then, when tempted, you will be able to say, as Joseph did, "How can I do this great wickedness, and sin against GOD?"

Never look upon anything that is in the least against modesty; fly from all appearance of evil. Resist the devil, and he will flee from you. Almighty GOD, Who does not suffer us to be tempted above what we are able to resist, will, if we lift up our hearts to Him, with the temptation also make a way to escape, that we may be able to bear it.

CHAPTER IX.

THE EIGHTH COMMANDMENT.

"THOU SHALT NOT STEAL."

This Commandment not only forbids stealing, but all kinds of cheating, purloining, pilfering, and all unjust dealing.

If a robbery is committed, the law will punish the thief; and we know how disgraceful it is to be called a thief. But many who would be greatly offended at being called thieves, are still guilty of breaking the Eighth Commandment.

All kinds of cheating or over-reaching or imposing upon others is really dishonesty, though people could not perhaps be put in prison for it.

The Church Catechism speaks of "picking and stealing." Picking means a kind of petty thieving, "picking" up things you may suppose will not

be missed. Many a school child begins a dishonest life by picking up little things—slate-pencils, needles and thread, or the other children's toys; servants will very often take what they have no right to, and call it their perquisites. Giving away food or anything that belongs to your employer, or eating or wasting what they expected to be kept safely, is just as bad as if you stole it. Wearing your masters' or mistresses' clothes is an act of dishonesty. All these things are against the Eighth Commandment. Again, getting things at shops that you cannot pay for, running into debt, borrowing and not paying back again, is all as bad as stealing. The Bible says, "The ungodly borroweth and payeth not again." If you keep a shop, giving false weight or measure is stealing from your customer what he has paid for. The Bible says, "A false balance and deceitful weight is an abomination to the LORD." If you ask more than the goods are worth, or

try to pass off damaged goods as perfect, it is all stealing. It is not honest to run down anything you want to buy, for the sake of getting it cheap, when you know it is worth the money asked for it. There is a text about that. "It is naught, says the buyer; and when he goeth his way, then he boasteth;" that is, he says it is bad, and gets it cheap, and then boasts of what a bargain he has got. If a poor person begs a ticket for meat or grocery, and goes and sells it for liquor, it is cheating the person who gave the ticket; it is like stealing.

Telling lies is cheating; it is imposing on some one. Everything that is not true and just is against this Commandment; and slander, particularly, is forbidden, because it robs people of their good name.

There is also the sin of robbing Almighty GOD. If you rob a person of anything that has been trusted to his care by another, you rob both. So if you take from another the goods

which GOD has given him to be used in His service, you rob GOD Himself. Robbing churches is a very great sin, it is called sacrilege, and is severely punished by the law. It is to rob GOD. So is keeping back tithes and offerings, anything that ought to be paid to the Church, is a very great sin in the sight of GOD.

Now, what is the cause of so many people falling into the sin of theft? First, covetousness, then envy, and often idleness. Holy Scripture tells us the love of money is the root of all evil; not money itself, for we may do a great deal of good with money, but the love of it, which often leads to covetousness and dishonesty. Envy, at seeing others enjoy comforts and pleasures which they cannot afford to have, will lead to dishonesty. Idleness often drives people to commit theft; too lazy to work for their own living, they prefer to live upon other people's earnings.

There is one way of being dishonest

of which many cowardly people are guilty. I mean seeing dishonesty going on and not telling their employers of it. This is really joining in it, and is a sin. When you do this you are encouraging the thief in his wickedness. It is very true, people are often afraid to tell of what they know, because often they are not believed, and are looked upon as slanderers, for many persons seem as if they would rather be cheated than be told of what they did not find out themselves ; but this should not hinder a truly honest person from making known what he feels to be wrong.

And now how to keep the Commandment. To those who have fallen into the sin of dishonesty Saint Paul says, "Let him that stole, steal no more ; but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth." Another thing to be done by those who have the sin of stealing, cheating, or deceiving on

their conscience, is what is called to make restitution ; that is, to give back what has been stolen ; or, if that cannot be done, to give something instead to make amends. Without this, confession of the fault is of NO USE. IT MUST BE DONE. The best way to keep this Commandment is first by seeking after the true riches which lead to Life Eternal ; by thinking of Almighty GOD as a GOD of Justice, as well as of Mercy, and how displeasing to Him all dishonesty must be. You know it is commonly said, "Honesty is the best policy ;" so it is in this world, and there can be no doubt about it in the world to come.

You will read in the Gospels that there were no persons our Blessed LORD finds so much fault with as the hypocrites, and this shows us how abominable deceit is in His sight. You remember the traitor Judas, who betrayed our Blessed LORD to death ; how he pretended to care for the poor, and only because he was a thief,

and had the bag in which the money was kept. He was a hypocrite as well as a thief, and ended by betraying his Master. Knowing, then, that our GOD is a GOD of truth, and that He abhors all deceit and dishonesty, let us all try and keep strictly to truth, to open and fair dealing. However poor we may be, we shall then have a clear conscience, and sleep the sleep of the honest, though our bed may be hard, and our food and clothing coarse and scanty.

CHAPTER X.

THE NINTH COMMANDMENT.

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR."

To bear false witness against any one is, in plain language, to tell lies about him. We are not told that we

are never to come forward as a witness against our neighbour; but only that we are not to be a false witness. We must speak the truth or keep silent.

There are many things which this Commandment forbids. First of all it forbids taking a false oath to the hurt of another, either in a court of justice, or in any other way, with the view of making him seem to be guilty when he is innocent. This, as we have seen before, is also breaking the Third Commandment, by taking GOD'S Name in vain, and is a double sin. It is punished by the law here, and will be punished hereafter at the Day of Judgment.

The Ninth Commandment forbids lying—all kinds of lies, for whatever reason they may be told.

There are many kinds of lies: lies which are told on purpose to slander and do harm to others; there are cowardly lies told to excuse ourselves, and in a sly way accuse others; there

are boasting lies, to praise ourselves; there are flattering lies, to get into a person's favour; there are lies told to make oneself amusing, to divert company. There are, also, lies told in the way of business, as it is called; putting off bad for good, short weight and measure for the proper quantity. To promise to send work home by a certain day, when you know you do not mean to get it done, is another way of lying, and a very common one too; and when this is a tradesman's habit, it causes the customers to fall into the same sin, by saying they want their work before they really do want it, fearing they shall not get it in good time.

Besides all these, there are ways of acting lies; persons pretending to be what they are not, pretending to be religious and devout, pretending to be attending to their prayers, when they are only doing so to be thought good; pretending to be honest, when they are quite different. All such hypo-

risy is very hateful to the GOD of
Truth.

But the chief thing which the Ninth
Commandment forbids is "evil speak-
ng, lying, and slandering." Speaking
l of others to take away their good
ame; telling of their faults when you
ave no business to do so. Telling
ales is wrong, because it sets people
gainst one another, and causes them
o suspect the wrong person. There
s a text in the Bible which ought to
e better known than it is. "Thou
halt not go up and down as a tale-
earer among thy people." This was
law among the Jews; and it was this
hat our Blessed LORD was thinking
f when He said, "Moreover, if thy
rother shall trespass against thee, go
nd tell him his fault between him
nd thee alone; if he shall hear thee,
hou hast gained thy brother. But if
e will not hear thee, then take with
hee one or two more, that in the
nouth of two or three witnesses every
vord may be established. And if he

neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." This is the same as if our LORD had said, If any one offends you, or you think has done you wrong, don't go talking about it to every one, but first go quietly to the person and tell him what you have heard; most likely this will make peace between you. But it is only if he will not listen, or persists in the wrong, that you are to tell others, that they may persuade him, and you may be cleared. The meaning of telling it to the Church is, that formerly the clergy had greater power of reproving those who committed sin, and if they would not repent, of punishing them, as it tells us in the Service for Ash Wednesday.

If you put a bad meaning on what persons say or do, if you do not give them credit for what they deserve, or do or say anything that makes them seem worse than they

are, it is in one way bearing false witness against them; it is breaking the Ninth Commandment, and the Eighth also, by robbing them of their good name.

You must remember that evil-speaking, lying, and slandering, which the Catechism speaks of, and the envy, hatred, malice, and all uncharitableness, from which we pray in the Litany, "Good LORD, deliver us," is never so great a sin as when it is done against GOD'S Holy Word, His Church, and His Ministers. This is, indeed, doing the work of the devil. Ananias and Sapphira were struck dead for telling a lie, because the lie was against GOD'S HOLY SPIRIT, and told to His Minister. S. Peter said they had not "lied unto men, but unto GOD." Think of the wickedness, the foolishness, of trying to keep back the truth from Almighty GOD, when He knows all before. This is what is done when a false confession is made. It is intended to deceive

man, but it is a lie unto GOD—a fearful sin.

And now, let us turn from these thoughts, and consider how we may best keep this Commandment, the Law of Truth. The Bible says, "Let love be without dissimulation," this means without deceit. Our GOD is a GOD of LOVE; if we truly, and with honest and true hearts, love Him, then we shall love Truth. We shall be true and just in all our dealings, honest and open with all. Parents cannot be too careful to bring up their children to speak the truth. They should be taught, if they have done wrong, to speak the truth and bear the punishment; not as many do, tell the truth for the sake of getting off from the punishment. Satan is called the father of lies. Let us pray earnestly to be delivered from all temptation to this sin, that we may always walk honestly as children of the light.

CHAPTER XI.

THE TENTH COMMANDMENT.

"THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS HIS."

Most of us know that to covet means to wish very much for something belonging to another person.

Many think little of this sin; but if it were only a small sin it would not have been written in GOD'S Commandment in the same way as other sins that we all think are very wicked. If you only think what covetousness leads to, you will see why it is so great a sin. Everything that has been stolen has been first coveted, and so has everything that has been got by wrong. Let us consider each part of the Commandment by itself. First,

Thou shalt not covet thy neighbour's house. How many false wills have been made, how many false deeds have been forged, to get possession of houses and lands—all dishonest actions. Covetousness has led these persons to break the Eighth Commandment—"Thou shalt not steal." Secondly, "Thou shalt not covet thy neighbour's wife." Here is forbidden the covetousness that would lead to Adultery, the breaking of the Seventh Commandment.

The Commandment goes on to say, Thou shalt not covet "his servant, nor his maid, nor his ox, nor his ass, nor anything that is his." Men-servants and maid-servants were in those times like slaves, and were the property of their masters. The ox and the ass are spoken of because they were the most valuable things any one could have in those days. Asses in those countries are used as much as horses are with us, and are worth as much as horses.

The Bible tells us "covetousness is idolatry." This means that covetous people make an idol of their money.

Here is another text: "The love of money is the root of all evil;" and here I must again tell you to notice that it is not said, as some people think who have not read their Bible carefully, that money is the root of all evil. No! money properly used is a great blessing; it is the greedy love of it, either to hoard it up, or to buy comforts for themselves, that makes people covetous.

Covetousness was one of the sins of Judas Iscariot, who betrayed his Master. We are told he was a thief, and covetousness is the beginning of dishonesty. It has been thought he never meant to betray our LORD to death; he thought, most likely, that JESUS could work a miracle, and deliver Himself out of the hands of the Jews. And then he could have kept the money for which he sold Him, and no one would have known he had

it. But we read that "when he saw that JESUS was condemned, he repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood; and they said, What is that to us? see thou to that. And he cast down the thirty pieces of silver in the Temple, and departed, and went and hanged himself."

Thus, you see, another murder—self-murder—was added to his crimes; and all began with covetousness.

The way to get rid of covetous thoughts, is to pray for the love of GOD and our neighbour, and for a contented mind.

First, the love of GOD. If we truly love Him, we shall wish to give all to Him, not to hold back anything. And so it is with love of our neighbour. If we love him we shall wish to see him happy, and be pleased to see him enjoying things which are out of our own power.

But you must remember it is not only things which may be bought with money that a covetous person longs for. Health, strength, a good situation; the sight of another enjoying these will make him miserable, and if he indulges in these envious thoughts they will surely lead him into sin. Rich and poor alike may fall into the sin of covetousness. There are many texts in the Bible which warn us against the sin of coveting other men's goods, and envying and hating those who own them.

A great safeguard against covetousness is to think humbly of oneself. If we think, What am I that I should expect to have more than I do have? Do I deserve the blessings I already enjoy? Then we shall find we have far more than we can ever deserve.

Then there is another thing. The good things of this life are often given to try people, to see what good use they will make of them; and think how very much they are answerable

for using them rightly. Sometimes riches are a snare, and become at last the punishment of the wicked. Be sure none but the contented can ever be really happy, or have that peace which passeth understanding.

There is a text in the Proverbs of Solomon, which beautifully shows to us the prayer of the contented mind. "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny Thee, and say, Who is the LORD? or lest I be poor, and steal, and take the Name of my GOD in vain." (Proverbs xxx. 8, 9.)

CONCLUDING CHAPTER.

Now we have gone through all the Ten Commandments, let us consider what we ought to learn from them on the whole.

It may be told in one word—LOVE. Love to GOD. Love to man. If we

love GOD we shall keep His Commandments; and if we wish to enter into eternal life in Heaven we must do our best to keep them all. If we do not love our neighbour, the love of GOD is not in us.

The next thing for us to think of is, how all must be kept, and how, if we break one, we are in danger of being guilty of all.

And how shall we keep them all? Even as I said before, by loving GOD above all things, and by loving our neighbour as ourselves. "This do," said our Blessed LORD, "and thou shalt live."

All of us who have been baptized have promised to keep GOD'S Commandments. The Jews also were bound to do this; but they had not the light of the Gospel to show them how, nor the HOLY SPIRIT to help them to keep them. Good men among the Jews kept the Commandments very strictly after their own way; but it was in the letter, and not in the

spirit. This means taking them just as they are written, and not as our Blessed LORD taught. They thought if they never killed a fellow-creature they were quite innocent of breaking the Sixth Commandment; not understanding that hatred, anger, malice, and all ill-will is forbidden by it. Again, in the seventh chapter of S. Mark's Gospel, our LORD reproves the Pharisees, who were teachers among the Jews, because they allowed the people to fancy they were keeping the Commandments properly when they were not doing so. You may remember when He says, "Moses said, Honour thy father and thy mother. But ye say, If a man shall say to his father or his mother, It is Corban, that is, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, making the Commandment of GOD of none effect through your tradition."

The meaning of this is: If a father

or mother was in want, and came to their son for relief, he would say, I cannot help you, for what I had is "Corban," that is, a gift which I have given to the LORD, and I must not take it away from Him. This was what our LORD called making the Commandment of none effect, taking away the real meaning of it. For we know that to honour and help our parents is far better in the sight of GOD than any gift that we can give to Him. Our LORD said also to them, "And many such like things ye do."

I hope you see now, and understand how I have tried to show you the way our LORD JESUS CHRIST has taught us to keep GOD'S Commandments. His life on earth was spent in showing us that He came not to destroy the Law, but to fulfil it; and you have seen how, in gratitude for our Redemption, we are bound to obey Almighty GOD. There is another thing. The Commandments are to be the rule of our life. It is by them

we are to live, and by them we shall be judged at the last day. But we must judge ourselves, that we be not judged of the LORD. We must examine ourselves, how we have kept the Commandments ; every day we should ask ourselves how we have kept them, and beg pardon of Almighty GOD for our sins.

No one must go to Holy Communion with an unrepented, unforgiven sin. The reason why the Ten Commandments are read at the beginning of the Communion Service, is that all who hear may ask themselves if they are living in any of these sins, and if so, they must not receive the Blessed Sacrament. But of this I hope to speak to you another time.

Before I finish this little book I will show you the danger of breaking even one of GOD'S Commandments, and how it may lead from one thing to another till many of them are broken.

Suppose young persons are forbidden by their parents, or masters or

mistresses, to go holiday-making on Sunday, and they disobey and go. They break the Fourth and Fifth Commandments by not honouring their father and mother, and by not keeping GOD'S Day holy. This Sunday holiday-making may lead them into bad company, where they learn to take GOD'S Holy Name in vain, thus breaking the Third Commandment; —worse still, it may lead them to their ruin by breaking the Seventh Commandment—ruin of body and soul—to rioting, drunkenness, and all those sins which for ever shut the unrepentant sinner out of heaven.

Again, Covetousness: think what evil that leads to. People covet something belonging to another; they think about it, and long for it, until they begin to plan how they may get it, and they steal it. They lay their plans, nothing stops them; and at the last they perhaps commit murder to get what they at first only just a little coveted. Then they will let an inno-

cent person be accused; to screen themselves they will bear false witness against him. See how many sins come out of this common one of covetousness.

Evil thoughts are the beginning of all sin. Let us try earnestly to watch over our thoughts, words, and deeds, but especially our thoughts, which lead to words and deeds.

"Set a watch, O LORD, before my mouth, and keep the door of my lips. O let not my heart be inclined to any evil thing." This was the prayer of holy David in the Psalms. Let it be our prayer, and so shall we be better able to "Fear GOD and keep His Commandments; for this is the whole duty of man."

PART III.

On the Sacraments.

CHAPTER I.

In the first part of Simple Lessons I promised to speak to you about the Sacraments of the Church ; and I hope now, by God's help, to be able to explain to you many things that may have seemed hard for you to understand.

But, first, we must try and explain what the word Sacrament means.

People very often talk of "the Sacrament," when, I am afraid, they understand very little about it. They talk of "Sacrament Sunday," and, what they call, "Staying to the Sacrament," as if there were only one

Sacrament. But this, as we shall soon see, is a great mistake.

Well, then, the word Sacrament means a mystery. You know the meaning of the word mystery. When you feel sure something is going on more than you can see or understand, you say, "This is a mystery to me; it is very mysterious; there is something behind that I cannot make out."

In the same way a Sacrament is a mystery. It is a sacred and holy thing that is hidden from us in part. Every Sacrament has two parts—the outward part that we can see and touch, and the inward part, that we cannot see or touch.

The Church Catechism teaches us that there are two parts in a Sacrament: the outward and visible sign, and the inward and spiritual grace.

An outward and visible sign is something we can see. We say, on a bright night, that the moon and stars are visible, because we can see them; and a sign is something to be seen

outside, to let us know what is going on within.

Now, you must remember, that in a Sacrament there is an outward and visible sign, something that we can see and touch, ordered to be given to us by CHRIST Himself, as the way and means He has chosen to give us His grace. We cannot see this grace. It is inward and spiritual; and has to do with our souls only.

We have said that GOD gives us His grace in the Sacraments. Now let us see what grace means.

GOD'S GRACE is the help that He gives us by coming Himself into our souls; and this is not because we deserve it, but of His great goodness; and He comes to us to give us His help, and Himself work in us to make us holy and one with Himself, to help us to overcome sin, and to make us able to do good, for GOD and for our fellow-creatures.

Now that we see that the Sacraments are the way and means through

which GOD gives us His grace, and that without His grace we cannot do anything that is good, or hope to be saved, it ought to be our first wish to try and understand all about these Holy Sacraments, and, as far as we are able, to try to make ourselves fit to receive them worthily.

The Church Catechism tells us there are two great Sacraments that are generally necessary to salvation—BAPTISM, and the Supper of the LORD, also called the HOLY COMMUNION and the Holy Eucharist.

Generally necessary to salvation, means needful for all the world in general; everybody must receive them, not only some persons in particular.

There are five lesser Sacraments, that are not necessary for every one in general, only for some particular persons, in some particular state of life, to which it has pleased GOD to call them, or to give them His help in some particular circumstances in which they are placed.

These five lesser Sacraments are ;

1. CONFIRMATION.
2. PENITENCE.
3. HOLY ORDERS.
4. HOLY MATRIMONY.
5. VISITATION OF THE SICK, OR HOLY UNCTION OF THE SICK.

We will first of all, with the help of GOD'S Holy Spirit, explain the first great Sacrament of Baptism, then Confirmation, because Confirmation comes after our Baptism, and makes it perfect. We will then speak of the other great Sacrament, the LORD'S Supper, and afterwards say a few words in explanation of each of the other lesser Sacraments.

CHAPTER II.

THE SACRAMENT OF HOLY BAPTISM.

There are few persons who have ever been to Church who have not heard something about Baptism, or

Christening, as it is sometimes called, but, I fear, many do not know what Baptism really is; they fancy the only good to be got by it is to give children a name; and they think that having the name and date of birth put down at the registrar's office is just as much use to their children, and far less trouble, than taking them to Church to be Christened.

Many years ago, when everybody went to Church, and there were no Dissenters, all children were taken to Church to be baptized. Their names, and the date of their birth, were set down in the Church's books, and there was no need for a registrar's office at all; but when people fell away from the Church, and turned Dissenters, they would not have their children baptized at Church, and then there was nothing to show when and where they were born. This caused great trouble when their children grew up, because there was no way of proving their age, or who their parents were. Then the

new law was made for registering all children's births, whether they are baptized at Church or no ; and so, many persons who do not profess to be Dissenters, never have their children baptized, and fancy registering will do as well.

It is the law of the land that the birth of every child should be registered, and it may be good for his worldly prospects ; but Baptism is the LAW OF GOD. A person may stand a chance of losing money or other property if he is not registered ; but (as we shall soon see) if he is not baptized he has but small chance of gaining heaven or saving his soul.

Another thing ; how can people talk of their Christian names, when they have never been made Christians at all ?

I am sorry to say there are some people who take their children to Church to be baptized just because they think the godfathers and godmothers will give them presents, or

leave them something in their wills. This is a very wrong way of looking at such a serious thing as Baptism, for though the infant who is baptized is made one of GOD'S children all the same, still what blessing can be expected when its parents act only with an eye to its worldly gain?

As I want you to understand clearly about Holy Baptism, we will first see what the Bible tells us about the Sacrament of Holy Baptism; then find out what the Church Catechism teaches us about it; and then see what we may learn from the Baptismal Service in the Prayer Book.

CHAPTER III.

WHAT THE BIBLE TELLS US ABOUT BAPTISM.

You remember, I hope, all I told you in the former part of this book

about our first parents, Adam and Eve; how Almighty GOD created them good and holy, and placed them in the garden of Eden, and how they disobeyed GOD by eating of the fruit of the tree that He said they should not eat. They were tempted to sin by the devil, and having sinned, they were no longer good and holy, and all their children, down to the present time, were all born in sin, and could not be GOD'S children by nature.

Then I told you how Almighty GOD, of His great goodness, had planned a way by which we might all be saved. As all are born in sin, they must be born again before they can be children of GOD; for how can any one who is not a child of GOD hope to live with Him in heaven?

Then I told you how our LORD JESUS CHRIST, the SON of GOD, came down from heaven to take our sinful nature upon Him, to be born a little child, to live on earth, and to die upon the cross for our sins, to make amends

to GOD for our sins, to die for us when we deserved to die, to make us GOD's children again.

I told you also that to wash away our original sin, the sin we were born with, our LORD JESUS CHRIST ordered that all persons should be baptized with water in the Name of the Blessed Trinity, FATHER, SON, and HOLY GHOST.

As I said so much about this before, I need not repeat it over again, but go on to see what more we can learn from the Holy Scriptures about Baptism.

If we read the Bible carefully we shall find many types of Holy Baptism. You know a type means something that is done to show people beforehand what is coming to pass afterwards.

In the first chapter of the Book of Genesis we read that when Almighty GOD created the world, "the Spirit of GOD moved on the face of the water." Here was water and the HOLY SPIRIT.

Our Blessed LORD tells us that Baptism must be with water and the HOLY SPIRIT. And when the Spirit of GOD moved on the water at the creation of the world, the water was then able to bring forth fishes and living things; and besides this it was able to feed and keep them alive. So does the HOLY SPIRIT move over the water in the font in Holy Baptism. He sanctifies and makes it holy, and works with it, and as the water is sprinkled on the body He sanctifies and cleanses the soul from sin, gives it life, and makes us able to bring forth good works.

Another type, or sign, of Baptism is the water of the flood, when Noah and his family were saved in the ark, to show us how persons who are baptized are saved in the Ark of GOD'S Church by the waters of Baptism.

The rite of circumcision was a sign or type of Baptism. The Jews were by this sign made separate from the Gentiles who did not believe in the true GOD. At the time of circum-

cision the Jewish children had their names given them, as the children of Christians have their names at Baptism.

The passing of the Israelites through the Red Sea, on their way to the promised land, when they were escaping from the bondage of Egypt, was a type of our passing through the waters of Baptism, escaping from the slavery or bondage of sin, and being set in the right way on our journey to our promised land.

The first time we read of Baptism in the New Testament, is when S. John the Baptist came out of the wilderness preaching that people must repent, and baptizing them in the river Jordan.

S. John said his Baptism was the Baptism of Repentance ; that all should repent of their sins, to prepare and make themselves ready for the Coming of CHRIST, Who would baptize them with the HOLY GHOST.

When S. John baptized these peo-

ple, their original sin was not done away, because the HOLY SPIRIT was not yet given. No, only the Baptism of JESUS CHRIST could do that. But, we are told, they confessed all the sins of their past lives to S. John, and then he baptized them.

It was very much like the confession that grown persons make, when they have not been baptized in their infancy, to prepare them to receive the Sacrament of Baptism. And there is no doubt the persons who were baptized by S. John, afterwards received our Blessed LORD'S Baptism.

Now comes the most wonderful thing. That JESUS CHRIST Himself, Who had never sinned, and Who had no need to be baptized, should go to S. John the Baptist, and ask him to baptize Him! S. John said, "I have need to be baptized of Thee, and comest Thou to me?" JESUS answered, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

Our Blessed LORD meant by this

to say "that it was right for all to be baptized, and as He had come on earth to take man's nature, and was made man, so it was right for Him to do the same as it was right for man to do." Then you remember how the HOLY SPIRIT descended on Him in the form of a Dove, and the Voice of GOD the FATHER was heard from heaven, saying, "This is My beloved SON in Whom I am well pleased." Our Blessed LORD did not say, "It becometh ME to fulfil all righteousness," but "US," just as Almighty GOD said at the creation of the world, "Let US make man." And we see at the Baptism of JESUS CHRIST all the Three Persons of the Blessed TRINITY were taking a part in it.

We are told in many parts of the Holy Gospels and the Epistles that Baptism is necessary to salvation; without it we cannot be saved.

When Nicodemus, the ruler of the Jews, came to JESUS to be taught by Him, JESUS told him, "Except a man

be born of water and of the Spirit he cannot enter into the Kingdom of GOD." And when our Blessed LORD was telling His disciples what they were to do when He had gone away, He said, "Go ye, and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST; teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved."

We find that when our LORD had ascended into heaven, the apostles, after they had received the HOLY GHOST, did as JESUS had commanded them, and baptized great numbers of people.

When S. Peter was preaching to the Jews and telling them of their wickedness in having crucified the LORD JESUS, we are told they were cut to the heart, and said, "What shall we do?"

Then Peter said, "Repent and be baptized, every one of you, in the

name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST."

When S. Paul was converted, he was told he must be baptized, and wash away his sins. Afterwards, when he was in prison, he baptized the keeper of the prison and all his family.

There is much more in Holy Scripture about Baptism, but you have heard enough to show you what the Bible says about Holy Baptism, that it was ordained by CHRIST Himself, and is necessary to our salvation.

CHAPTER IV.

WHAT THE CHURCH CATECHISM TEACHES ABOUT BAPTISM.—THE OUTWARD AND VISIBLE SIGN.

You have now learned that there are two parts in a Sacrament, the outward and visible sign, that we can see and

touch, and the inward and spiritual grace that is given to our souls.

Now, what is the outward sign in Baptism?

The answer is, WATER. Water is the outward sign. We can see it and feel it. When we wash our hands in water we do it to make them clean. So when water is poured on persons or infants in Baptism, it is an outward sign that their souls are being washed and made clean from sin by the HOLY SPIRIT through the Precious Blood of CHRIST.

Now, we must stop one moment to think of the goodness of Almighty GOD, in ordering water to be the outward sign in Baptism. This Sacrament being so very needful for the salvation of all, we ought never to forget our Heavenly FATHER'S goodness in causing water to be so common and easy to be got, so that no one need be unbaptized for the want of water.

Well, then, water is the outward

sign of Baptism, and in water the persons, or children, are baptized in the Name of the Ever Blessed TRINITY. While the water is being poured on the child, or person, these words are said by the priest,—"I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen." It would be of no use to say the words without pouring the water, and it would be of no use pouring the water without saying the words.

Now, we must think of the inward part, or thing signified in Baptism.

What does the Catechism say is the inward and spiritual grace given to us at our Baptism?

"A death unto sin, and a new birth unto righteousness; for being by nature born in sin, we are hereby made the children of grace."

The meaning of this is, we are by nature born sinful; not sins that we have ourselves done, but the sin that is in all when they are born. And we were born children of wrath, with

GOD'S wrath or displeasure, and when we were baptized the power of this original sin, the sin which we inherited from Adam and Eve, was taken away, so that we should no longer live in it, and we were born again, and made the children of GOD by the grace of His HOLY SPIRIT, and had His grace given to us to make us able to live righteous lives. It was a new birth unto righteousness.

The Catechism also tells us that in our Baptism we were made members of CHRIST, children of GOD, and inheritors of the Kingdom of Heaven.

The Church is called CHRIST'S Body, and at our Baptism we were made members of His Body, the Church; we were made one with CHRIST Himself, and so are members, or parts of Himself. We are also made GOD'S children, and as children, then, heirs or inheritors of the Kingdom of Heaven. A child is often called his father's heir, and we are heirs of our Heavenly FATHER.

CHAPTER V.

OF THE PROMISES AND VOWS AT BAPTISM.

Now we have seen what great benefits are received by those who are baptized, we must consider what they have to do on their parts—what is required of persons to be baptized.

They must repent of their sins and give them up, and promise to endeavour to lead holy lives. They must have faith, so that they firmly believe that Almighty GOD will keep the promises He makes to those who are rightly baptized.

But then we begin to ask—"How can little infants be baptized, when they cannot know anything about repentance or faith? they cannot promise to lead holy lives, or to believe GOD'S promises, or know anything of the Catholic Faith."

The Catechism tells us that infants are baptized though they are not able

to do all this of themselves, because the promises are made for them by their sureties, meaning their godfathers and godmothers.

You know a surety is a person who undertakes to promise for another that he shall do something he is bound to do, such as pay a sum of money, or finish some work. This is why godfathers and godmothers are called sureties. They are sometimes called sponsors, because they speak for the child who cannot make the promises for himself—the word sponsor means one who speaks—and they are called godfathers and godmothers because they are the means of bringing the children to the new birth of righteousness, that they may be born again the children of GOD.

What was it, then, that your godparents promised for you at your Baptism that you should do?

"They did promise and vow three things in my name."

A vow is the same kind of thing as

a promise, but it is more solemn. It is promised in the name and in the sight of Almighty GOD.

The three things they promised were—first, that you should renounce, and never have anything to do with, the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; secondly, that you should believe all the articles of the Christian faith; and thirdly, that you should keep GOD's Holy Will and Commandments all the days of your life.

I told you so much in the former parts of this book about the Christian faith as we are taught it in the Creeds of the Church, that I do not think we need go over it again now. Also about the Commandments of GOD; I explained them to you, and how you might be breaking all of them, when you thought you were keeping them all quite strictly.

The next question in the Catechism asks, if you do not think you are

bound to believe and to do what your godparents promised when you were baptized that you should do? The answer is that you do think you are bound to do and believe all, and that, by GOD'S help, you will do it; that you thank GOD your Heavenly FATHER for having called you to this state of salvation through JESUS CHRIST, and you pray GOD for His grace to keep you in this state of salvation till the end of your life.

CHAPTER VI.

WHAT WE MAY LEARN FROM THE PRAYER BOOK ABOUT BAPTISM.

If you look into your Prayer Book you will see there three services for Holy Baptism:

1st. The public Baptism of infants to be used in the Church.

2nd. The private Baptism in houses.

3rd. The Baptism of such as are of riper years.

There are a great many directions given in the Prayer Book about these services. One is that children are to be brought to Church to be baptized, not later than the first or second Sunday after their birth, and they are not to be baptized at home without they are thought to be dying, or are too weakly to be taken to Church.

It is so dreadful a thing for a child to die unbaptized, that if any one is supposed to be in danger of death a clergyman ought to be sent for at once, and he will baptize it with water and in the Name of the Blessed TRINITY, and say the prayers that are in the Church Service for private Baptism.

The child so baptized ought not to be baptized again; but, if it lives, it should be taken to Church to be received into the congregation of CHRIST'S Church, as it is in the service for Baptism.

Now this is what some people, who do not know better, call being half baptized; but this is a great mistake. It is true only half the service has been said, but the Baptism fully takes place when the water is poured on the child in the Name of the Blessed TRINITY.

The Church teaches us that if a child is dying, and a clergyman cannot be found, any one, even a woman, may baptize it, so that it is done with water, and in the Name of the Blessed TRINITY, saying, "I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST," at the same time pouring some water on the child. But this must only be done when the child is in real danger of dying unbaptized for want of the proper minister of the Church, and then, if it recovers, it must be brought to the Church, to be admitted into the full membership of CHRIST'S Body, with the service appointed in the Prayer Book.

Before the Baptism the priest prays

Almighty GOD to bless the water in the font for the washing away of sin, and when he receives the child into the Church of CHRIST he makes the sign of the Cross on the forehead of the child, as a sign that he should not be ashamed of the Cross of CHRIST.

You must remember that the sign of the Cross is ordered to be made in the Prayer Book. We should never be ashamed to make the sign of the Cross, to put us in mind of our Christian profession, when at our Baptism we were made soldiers of CHRIST, and took upon ourselves to fight under His banner, the Holy Cross.

Now the chief thing that we learn from the Baptismal Service in the Prayer Book is BAPTISMAL REGENERATION. The priest, directly after he has baptized the child, says these words: "Seeing, now, dearly beloved, that this child IS REGENERATE, and grafted into the Body of CHRIST'S Church, let us give thanks to Almighty GOD for these benefits."

Every male child has two godfathers and one godmother, and every female child has one godfather and two godmothers, and they make the promises we have already spoken of in the name of the child.

The duties of godparents are not always the same. If a child has good Christian parents, then they need not look after them as they should do if the child had bad parents or was an orphan. At any rate, there is one duty they must never forget, that is to pray for their godchildren, that they may be kept from sin, and live as GOD'S children till their lives' end.

The third service is for those of riper years. The meaning of this is, when grown-up persons who have not been baptized in their infancy come to this Holy Sacrament.

The Baptism of grown persons is like the Baptism of S. John, they have two different kinds of sins to get rid of: Original sin, just the same as infants;

and besides this, they have all the sins of their lives to repent of. They ought, as those persons whom S. John baptized, to repent of their sins, and confess them, and they will receive full absolution when they come to Holy Baptism.

The service is the same as for infants, only the grown-up persons answer for themselves instead of their godparents answering for them, and the godparents are called witnesses.

One thing more. Formerly all persons, whether children, or grown persons, were baptized by what is called immersion, which means, instead of having water poured on them, or only sprinkled, as is too common now-a-days, they were dipped into a large vessel of water. You may remark that all the fonts in old churches are very large, quite large enough to dip an infant in. This was no doubt the oldest custom, but it is not necessary to the right receiving of Baptism, and in cold countries it might be very dan-

gerous to the child's health to put it into the font; and so it has always been allowed in England for water to be only poured on the head of the child.

Now, what do we learn from all we have said about Baptism?

First, that it is a great Sacrament ordained by our Blessed LORD, for the washing away of original sin.

Secondly, that baptized persons are made regenerate, or born again, at their Baptism, and that infants dying before they have committed actual sin are undoubtedly saved.

Thirdly, that grown persons who have not been baptized have not only original sin to be washed away, but all the sins of their past lives. They must repent of them and confess them, and so through the help of the Priest, being prepared by exercises of prayer and fasting, they are made fit to approach such a Holy Sacrament and receive the HOLY SPIRIT.

Fourthly, we learn that the Bible,

the Church Catechism, and the Baptismal Service, all teach us the same things about Holy Baptism.

CHAPTER VII.

ON CONFIRMATION.

Confirmation is one of the lesser Sacraments. It follows after Baptism, and completes the gifts then bestowed, and so we speak of it next. When baptized persons are Confirmed, the HOLY GHOST is given to them to strengthen their faith, and make them perfect Christians.

In the Holy Scriptures Confirmation is called the Laying on of Hands.

Our Blessed LORD promised to send the HOLY GHOST to His disciples to strengthen them, to comfort them, to help them to preach the Gospel, and to give the HOLY GHOST to others. This promise was given not only to the disciples, but it was, as S. Peter

said, "to all that are afar off, whomsoever the LORD our GOD shall call;" so that those persons whom the apostles laid their hands on received the HOLY GHOST. S. Paul laid his hands on those who were baptized at Ephesus, "and the HOLY GHOST came upon them."

So, you see, Confirmation, or Laying on of Hands, was the custom in the Church in the days of the apostles.

Confirmation is called so because it confirms, or makes perfect, what was begun in our Baptism. In our new birth in Baptism we are born again children of GOD, and in Confirmation we have the help of the HOLY SPIRIT to continue GOD'S faithful children to our lives' end. In the same way as infants need food to make them grow and gain strength, so the souls of children need the HOLY SPIRIT to help them grow in grace.

There is another thing which is done at our Confirmation: this is renewing, or making over again, the promises and

vows we made at our Baptism, and spoken for us by our godfathers and godmothers.

The bishop asks all who come to be confirmed, if they will renew, or make over again, these promises, and own that they are bound to do and believe all their godfathers and godmothers promised for them when they were baptized. And they all answer, I DO. Then the bishop lays his hands on the head of each one of those who come to be confirmed, and they all receive the HOLY GHOST. We are not told how old children ought to be when they come to be confirmed, but in the Baptismal Service in the Prayer Book the godfathers and godmothers are told that the child is to be brought to the bishop to be confirmed as soon as he can say the LORD'S Prayer, the Ten Commandments, and the Church Catechism. Many very young children, who have been well brought up, know all these things, so there seems no reason why they should not be confirmed.

All depends on their being in a right frame of mind, and understanding what they have been taught.

First of all, no one ought to be confirmed who is living in any sin. He must make a full confession of sin, and receive GOD'S pardon and absolution, before he is in a fit state to receive the HOLY SPIRIT in Confirmation.

Think of the great benefit that is given when the bishop lays his hands on you in Confirmation. The seven gifts of the HOLY SPIRIT are then given you, and these seven gifts are :—

1. WISDOM.
2. UNDERSTANDING.
3. COUNSEL.
4. STRENGTH.
5. KNOWLEDGE.
6. GODLINESS.
7. FEAR OF THE LORD.

WISDOM does not mean worldly wisdom, but it leads us to be wise unto salvation, to leave worldly things and love GOD alone.

UNDERSTANDING. —To understand

all the truths and mysteries of the Holy Faith, and see clearly how excellent they are.

COUNSEL.—Counsel means advice; the gift of counsel shows us how to choose what is for GOD'S glory and the good of our souls.

STRENGTH, not bodily strength, but power to resist the devil and all his works.

KNOWLEDGE.—This gift of the HOLY GHOST makes us able to choose what is right, and shun what is wrong.

GODLINESS.—To love GOD and do His will.

FEAR OF THE LORD.—To fear to offend Him because we love Him, and He is so good to us.

Now, though all these good gifts are given to us by the laying on of the bishop's hands at our Confirmation, we must not think they will make us good and give us godly wisdom all at once, without our doing our best to cultivate them. No; it is like sowing good seed: if we cultivate it and take

care of it, it will grow and bring forth fruit or grain; but if we never take any heed of it after it is put into the ground, it will not grow, but will die away and bring no fruit to perfection.

So with GOD'S grace at Baptism; we must grow in grace, and grace must grow within us. This is what is called corresponding with grace. You will often hear this said in sermons, and now, I hope, you will understand what you hear.

Now, you see, all these good gifts, if they are rightly used, are able to lead us to heaven, and how dreadful a thing it is never to use them at all, but to live like those who have never received these gifts.

No one but a bishop has power to confirm. Our LORD gave power to His disciples to baptize all people all over the world, and we read in the Bible that after they had been baptized the apostles laid their hands on them; and we are told that after S. Philip,

who was only a deacon, had persuaded the people of Samaria to become Christians, S. Peter and S. John, who were bishops, were sent from Jerusalem to confirm them, because S. Philip, being only a deacon, could not do it.

I must speak of a great benefit we get by being confirmed. The Church orders that no one shall receive the Holy Communion unless he has been confirmed, or is ready and desirous to be confirmed.

So all persons who have been confirmed ought to look forward to receiving Holy Communion.

If they have been rightly prepared for Confirmation they need not wait, but should receive it the first opportunity, according to the advice of the clergyman who has prepared them.

I wish only to explain to you what Confirmation is, not to prepare you for receiving it. For this you must go to your priest, and he will teach you. As every one needs different teaching and advice, it would require a larger

book than this to say what would be suited to everybody's case and circumstances.

CHAPTER VIII.

THE HOLY COMMUNION.

We have now come to the other great Sacrament, the Holy Communion. It is also called the Holy Eucharist, the LORD'S Supper, the Blessed Sacrament, and the Offering of the Holy Sacrifice.

The name Holy Communion is given to this wonderful sacrament because in it our Blessed LORD'S Body and Blood are communicated, or given, to those who receive it; and besides this, all who receive it, or who ever have received it, are one body, those who are living and those who are dead all belong to one community—the Body of CHRIST, which is His Church.

It is called the Holy Eucharist because the word Eucharist means thanksgiving, and in our Prayer Book it is called a Sacrifice of Thanksgiving.

It is called the LORD'S Supper because our Blessed LORD first celebrated it the night before He was betrayed, at the time of the Passover Supper.

It is called the Blessed Sacrament because of our Blessed LORD'S coming to us under the outward signs or forms of bread and wine; it is most blessed and holy, and in it our Blessed LORD comes to us. And we shall soon see why it is called the Offering of the Holy Sacrifice.

We will speak of the Holy Communion in the same way that we did of Baptism; we will see, first, what the Bible tells us about Holy Communion; secondly, what the Church Catechism teaches us; and, thirdly, what we find in the Communion Service in the Prayer Book.

CHAPTER IX.

WHAT THE BIBLE TELLS US ABOUT HOLY COMMUNION.

We find in Holy Scripture, from the beginning to the end, many types of the Blessed Sacrifice of JESUS CHRIST on the Cross. We need not mention them all, but only those that teach us the truth most clearly.

From the beginning of the world, ever since Adam and Eve sinned, there have been sacrifices. A sacrifice is, as you remember I told you before, something given up, to make amends for some wrong that has been done. All righteous sacrifices were offered to make amends for sin ; some innocent lamb was to suffer death instead of the wicked person who deserved to die.

It is believed that even Adam and Eve, after they were driven out of Paradise, offered sacrifice to GOD ; for we read that the LORD GOD made coats

of skins, and clothed Adam and his wife. It has been thought these skins were the skins of the animals they had offered in sacrifice. And besides this, we know Cain and Abel offered sacrifice.

It is well known that in all countries of the world, even among savages who have no idea of the One True GOD, they all have some kind of sacrifice.

Besides sacrifices offered for sin, they were offered in gratitude to Almighty GOD for His mercies to all, even to unworthy sinners.

We read of Noah offering sacrifice. After he came out of the ark, he built an altar, and offered some of the beasts and birds to the LORD. They were killed, and their bodies burned on the altar. This was called a Burnt Offering, and it was a sacrifice of thanksgiving.

Abraham built an altar and offered sacrifices at every place he came to as he travelled about.

Next to this we read of the greatest of all the types: of the great Sacrifice of our Blessed LORD on the Cross. This was when Abraham was told by Almighty GOD to offer up Isaac, his son, as a Burnt Offering. Then, just as he was going to slay his son, GOD sent an angel to stop him, and save Isaac; and GOD accepted another offering instead of him; for we read that Abraham looked and saw a ram caught in the bushes by his horns, and he took him and offered him up instead of his son.

When Almighty GOD told Moses to teach the Jewish people how He would be worshipped, He gave very particular directions about the sacrifices, which were to be offered every day in the temple at Jerusalem by the priests. These sacrifices could not take away sins, but they were types or pictures of the one great Sacrifice of CHRIST, that great Sacrifice once offered for the sins of the whole world; the most perfect that was ever offered, because it

was CHRIST Himself, and it was offered by Himself—He was both the Priest and Victim. But the Jewish sacrifices were only offered by sinners for sinners like themselves.

You remember how Almighty GOD sent great punishments upon the Egyptians because they were so cruel to the Israelites, and would not let them go, that they might sacrifice to the LORD their GOD. One of these punishments was this : the eldest child, the firstborn, in every family of the Egyptians, died in one night, but of the children of the Israelites died not one.

But though the children of the Israelites were saved, there was to be something to die instead of them, to save them from death. GOD commanded the Israelites to kill a lamb, and to sprinkle some of the blood upon the posts of their doors, so that when the angel whom GOD sent to destroy the children of the Egyptians saw the blood sprinkled, he PASSED OVER that house, and no one died in it. But, besides

sprinkling the blood of the lamb, the Israelites were to eat the flesh of it. It was also a feast upon a sacrifice.

This was the beginning of the Passover, and it is why it is called the Passover, the great feast of the Jews. It is a type of our great sacrifice and feast, the Holy Eucharist. At the Passover every year, a lamb was sacrificed to GOD, in thankful remembrance of the Israelites being saved from slavery and death in Egypt.

Now, I need not tell you of whom this lamb was a picture; you who so often say, "O Lamb of GOD that takest away the sins of the world, have mercy upon us," must know Who it was. As often as the Jews celebrated the Passover, they showed beforehand the great Sacrifice that was to come, the Sacrifice of the Lamb of GOD on the Cross; and as often as the Holy Communion is celebrated, we show forth the LORD'S Sacrifice and death till He comes again. Our Blessed LORD was very careful to keep

all the ceremonies of the worship of GOD in the temple, that GOD had Himself commanded Moses. There were a great many of these ceremonies, as we read in the Bible, and very grand they were; with beautiful singing and many lights and sweet smelling incense burning; and our Blessed LORD used to go to the temple. He never found any fault with these beautiful services. What He did find fault with was with the people, who behaved badly, and bought and sold in the temple. He drove them all out.

Now, we read that when our Blessed LORD was going to keep the Passover with His disciples, the night before He suffered, He sent His disciples into Jerusalem to prepare and make ready the room where He was going to eat the Passover with them, and where He was going to celebrate for the first time the Holy Sacrament, and give them His Body and Blood.

Our Blessed LORD did not say, "Anywhere or anything will do;" but He

commanded them to look out for a large upper room, furnished and prepared (and the upper rooms were always the best rooms in the house), and He told them they were to make ready the Passover.

This, I think, teaches us that our Blessed LORD desires that all things about our altars should be the best that can be got, and that He did this to set us an example. It was the night before our Blessed LORD was betrayed by Judas Iscariot that the Passover Supper was got ready in the upper chamber. You must not forget that this Paschal Lamb was a type of the Lamb of GOD, Who was sacrificed for our sins.

It was after our Blessed LORD and His disciples had eaten the Passover, that the Blessed Sacrament was first given to man. JESUS took bread, and when He had blessed it, He brake it, and gave it to His disciples, saying, "Take, eat, THIS IS MY BODY which is given for you. This do in remembrance of Me." Then He took the cup,

and when He had given thanks, He gave it to them, saying, "THIS IS MY BLOOD which is shed for you and for many, for the forgiveness of sins. Do this as oft as ye drink it in remembrance of Me."

The disciples must have expected that their LORD was going to do some great thing. He had told them some time before that the manna which GOD sent down from heaven to feed the Israelites in the Wilderness, was a type or figure of the Blessed Food which was to feed them and us. He said, "Your fathers did eat manna and are dead; he that eateth this Bread shall live for ever, and the Bread that I shall give is My Flesh, which I shall give for the life of the world."

When the Jews heard JESUS say this, they said, just as some people say now-a-days, "How can this Man give us His flesh to eat?" And then our Blessed LORD said, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you."

At the Last Supper, the apostles must have remembered these words of JESUS. We do not find that any of them asked Him, "How can you give us your Flesh to eat and your Blood to drink?" But they ate and drank in faith, believing the words of the LORD.

This was the first celebration of the Blessed Sacrament.

After our Blessed LORD'S death and resurrection, when He was seen by His disciples, we read, that when they did not at first know He was the LORD, they knew Him when He brake the Bread. This is the first time after His death that we read of the Blessed Sacrament.

When the LORD JESUS said to His apostles, "This do in remembrance of Me," He made His apostles priests. He ordained them, that they might do as He had done. But they were not fully consecrated till the day of Pentecost, when the HOLY GHOST came down upon them, and gave them power

to ordain others, that this Holy Sacrament might be continually offered to the end of the world. And we find in the Acts of the Holy Apostles, that they did as their LORD had commanded them, "and continued in breaking of Bread and in prayer."

There is a great deal in S. Paul's Epistles to explain this Blessed Sacrament. In one of these letters, called Epistles, he is writing to the Corinthians, a people who lived at Corinth. He says, "The Cup of Blessing which we bless, is it not the Communion of the Blood of CHRIST? The Bread which we break, is it not the Communion of the Body of CHRIST?" And then to show us that when we eat the Flesh of CHRIST and drink His Blood, it makes us one with Him, S. Paul says, "For we being many are one Bread and one Body, for we are all partakers of that one Bread."

In another chapter, S. Paul is giving orders how the people are to behave in public worship, and he finds great

fault with some who were guilty of bad behaviour when they came to the LORD's table; he tells what our Blessed LORD said at His Last Supper: "THIS IS MY BODY;" "THIS IS MY BLOOD." And he explains what JESUS meant when He said, "This do in remembrance of Me."

S. Paul said also, "For as often as ye eat this Bread, and drink this Cup, ye do show the LORD's Death till He come."

He means that every time the Holy Communion is celebrated, the LORD's death is re-presented, offered, and shown, over and over again, and this will be till the end of the world.

There are people in these days, who, because our Blessed LORD said, "Do this in remembrance of Me," seem quite to forget WHAT it was He said they were to do. They were to eat His Flesh and drink His Blood, and He said the Bread and the Wine He gave them, were (in some wonderful way that we cannot understand)

His Body and His Blood, and yet these people say it is only bread and wine.

S. Paul did not think the Blessed Sacrament was only Bread and Wine; for he told the Corinthians that they brought GOD'S judgments upon them, because they ate and drank the Blessed Sacrament unworthily, because they did not discern the LORD'S Body.

To discern is to be able to understand what a thing is. People who have no discernment are, what we should call, stupid people who never can see into anything. The Corinthians must have pretended that they knew all the truth and yet would not discern the LORD'S Body, and very likely this was the reason why S. Paul was so angry with them. He would not have been angry if they were only ignorant.

So, then, to discern the LORD'S Body in the Holy Communion is to see and understand that He is really and truly present to give Himself to

us, under the form of Bread and Wine, to nourish our bodies and souls to everlasting life. This could not be if it were only a remembrance.

Now, suppose, some very great man were to leave in his will money or food to be given to the poor on the day of his death for ever. He would not have done this only to be remembered, but to do good to the poor besides. No doubt those who received the gifts would have a very thankful remembrance of this good man; but they would feel that there was something more—that his good gifts were of great benefit to them at the same time that they remembered the giver of them.

Well, then, if this would be the case with common gifts, how much more when our Blessed LORD gives Himself to us in the Blessed Sacrament, really and truly, when we celebrate the Sacrifice of His death. We should, indeed, be most ungrateful if we did not have a most thankful re-

membrance of His death, at the same time that we receive this most precious Food; but when we DISCERN the LORD'S Body, it can never be only a remembrance, but something much more.

Now, that we have seen what Holy Scripture tells about the Blessed Sacrament, let us say now, in a few words, what we really learn from it.

First. That from the time Adam and Eve sinned, One great Sacrifice was needed to be made for the sins of the whole world, and that all the Jewish sacrifices were only types of this great Sacrifice of the SON of GOD upon the Cross.

Secondly. That our Blessed LORD told His disciples, "Except ye eat My Flesh and drink My Blood, ye have no life in you," and that He Himself first gave this Blessed Sacrament to His apostles.

Thirdly. That our Blessed LORD said, when He gave them the Bread, "This is My Body;" and when He

gave them the Wine He said, "This is My Blood."

Fourthly. He said, "Do this in remembrance of Me." He made His apostles priests that they might do as He had done, and ever offer, over and over again, this Blessed Sacrifice, till His coming again.

Fifthly. And we learn from S. Paul that the Bread and Wine are the Communion of the Body and Blood of CHRIST, and that those who behave improperly at the celebration of the Holy Eucharist, and those who eat and drink it unworthily, those who come without proper preparation, bring GOD'S judgments upon them, and are guilty of the death of CHRIST, because they are guilty of the same sin as the Jews when they crucified the LORD JESUS, because they put Him to an open shame when they dishonour Him in His Holy Sacrament.

CHAPTER X.

WHAT THE CATECHISM TEACHES US ABOUT THE SACRAMENT OF THE LORD'S SUPPER.

There is no book that has ever been written that gives in so few words a better explanation of this Blessed Sacrament than the Church Catechism does when it is rightly understood.

The Catechism tells us, first, this Sacrament is one of those NECESSARY TO SALVATION for all people.

Next, we are told why this Sacrament was ordained.

For the continual remembrance of the Sacrifice of the death of CHRIST, and of the benefits we receive thereby.

Here, you see, we are told that every time the Holy Eucharist is celebrated, the one great Sacrifice of our Blessed LORD on the Cross is to be shown and offered. We are not to think that when the Holy Communion is

celebrated JESUS CHRIST is sacrificed again. No; it would be quite wrong to think so. We know He was sacrificed ONCE for all, and will not be sacrificed again; but when this one great Sacrifice is to be offered to Almighty GOD, the true Lamb of GOD, Who once died on the Cross, for us, is, as if it were laid on the altar over and over again, and offered by CHRIST through the hands of His priests, under the forms of Bread and Wine.

This is what S. Paul meant by "Showing the LORD'S death." The Bread is broken and the Wine poured out, just as His sacred Body was broken on the altar of the Cross, and His Blood poured out; and when the Bread and Wine are blessed and consecrated by the priest, they are verily and indeed the Body and Blood of CHRIST.

We must never forget when we are offering this Blessed Sacrifice on earth, that the same Sacrifice is being offered

by our Blessed LORD in heaven, where He is ever making intercession and pleading for us.

We may receive the benefit of this Blessed Sacrifice in many ways, and offer it,

First. As a Sacrifice of Adoration; we adore and worship our Blessed LORD while we offer the Sacrifice.

Secondly. "As a Sacrifice for the Forgiveness of Sins; His Body was given for us," for our sins, because it applies and gives to our souls the full merits of the Sacrifice of the Cross, and through the merits of the death of CHRIST we receive pardon of our sins.

Thirdly. As a Sacrifice of Thanksgiving; for the word Eucharist means thanksgiving.

Fourthly. As a Sacrifice of Petition; when we make our petition to Almighty GOD, through JESUS CHRIST, to ask Him for blessings either for our souls or bodies, and for the wants of other people, for whom we are bound to pray.

The Church Catechism, speaking of there being two parts in the Sacrament, asks—"What is the outward part or sign in the LORD'S Supper?"

The answer is, "Bread and Wine, which the LORD has commanded to be received." That is the outward sign. And the next question is—"What is the inward part, or thing signified?"

"The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper."

Do you know the meaning of the word verily? We read, whenever our Blessed LORD wished the people to listen to Him, when He was going to speak some great truth, He said, "Verily, verily, I say unto you." The word means truly, very truly, and this part of the Catechism we are to attend to more particularly. The words are, "The Body and Blood of CHRIST are verily and indeed," or, as we might say, really and truly taken and re-

ceived into our hands from the priest, taken into our mouths, and received into our souls.

The next question to ask is—"When we receive the Holy Communion, what benefit or good do we get from it?"

The answer is, "The strengthening and refreshing of our souls by the Body and Blood of CHRIST, as our bodies are by the Bread and Wine."

We mean, that no one can live or keep in health without proper food, and, we know, if a person is faint and weak, a piece of bread and a little wine, will strengthen and refresh him. Well, then, the Blessed Body and Blood of CHRIST being the proper food and nourishment of our souls, is as needful for the life of the soul, as common food is needful for the life of our bodies.

This Blessed Food is not only the means of preserving our souls unto everlasting life, but it will preserve our bodies also. At the last great day, when we shall rise from the grave with

our bodies, our changed bodies will become like our Blessed LORD'S glorious Body, for we have received Him, and shall be one with Him for all eternity, both soul and body.

The last question in the Catechism is—"What is required of them who come to the LORD'S Supper?" "How should they prepare themselves?"

First, they must examine their conscience to see if they truly repent of their former sins; sins done long ago, as well as those committed even since then; they must thoroughly purpose to lead a new life; they must make up their minds to determine, by GOD'S help, to leave off their sins, and lead a good life.

Now, we shall have a great deal to say about this examining of our conscience, and the way in which the Church orders it to be done; but this will come in Chapter XII., where we will see what the Prayer Book teaches us in the service for Holy Communion, and in Chapter XIII., where

we talk about Confession and Absolution ; but I want you first to see clearly that the Bible and the Church both teach us the same truths. And when you have got the truth firmly settled in your mind, then we will see the right way to act upon it.

The next thing is Faith. To receive the Holy Communion worthily we must have a lively faith in GOD'S mercy through CHRIST. To have a lively faith, is to believe, not only because we have been taught, but because we feel in ourselves that GOD is merciful, and that, through JESUS CHRIST, He will forgive our sins if we truly repent, if we put our trust in His mercy through the Sacrifice of our dear LORD on the Cross.

And we must be in charity with all men. Charity, as I told you before, does not always mean giving to the poor ; it means love, kindly feeling. We must feel charitably to every one. If we are so wrong as to have a quarrel or dispute with any one, we must make

it up and be good friends before we dare to go to the table of the LORD.

And, now, in a few words, what does the Church Catechism teach us about the Holy Communion?

First. That it is one of the Sacraments necessary to salvation, ordained by CHRIST Himself, that we may be partakers of the Sacrifice of His death whenever it is offered, in remembrance of His death upon the Cross, and to give us eternal life by feeding upon His Body and Blood.

Secondly. The Catechism teaches us that the Body and Blood of CHRIST are really and truly received by the LORD'S people in the Holy Communion, and that our souls are strengthened by His Body and Blood in the same way as our bodies are refreshed by the Bread and Wine.

Thirdly. None may come to the Holy Communion unless they repent of their sins, have faith in GOD through JESUS CHRIST, and be living in peace with all.

CHAPTER XI.

OF RITES AND CEREMONIES USED AT THE ADMINISTRATION OF HOLY COMMUNION.

Do you know what the Rubrics are? The Rubrics are the name for the directions given in the Prayer Book to show how the different services are to be sung or said; when the Priest and people are to stand and kneel, and other things besides.

They are called Rubrics because the word Rubric means Red, and the directions how to use the services used formerly to be printed always in red letters. They are not always printed in red now, but you may notice that they are always a different kind of letters from the Prayers and the other parts of the Prayer Book.

I think it is very likely you may have heard of the word Ritual, and may be glad to know the meaning of it. You may have heard, too, of Rites

and Ceremonies in the public worship of Almighty GOD.

A Rite is a solemn religious act, and Ceremonies are the way in which Rites are performed. To make you understand what I mean, I may say, the Burial of the Dead is a Rite, but tolling the bell and casting dust on the coffin are Ceremonies.

The Sacraments are the highest kind of Rites, and they all have Ceremonies. The lighting of candles, and the music at the Blessed Sacrament are Ceremonies ; the wearing a white stole at Holy Baptism, and the white veil which it is the custom to wear at Confirmation are Ceremonies. All Ceremonies are intended to give a meaning and a beauty to the worship of Almighty GOD, and to make it as worthy of Him as possible. The Ritual is the way in which every part of a Ceremony ought to be performed.

The Holy Communion is the most solemn and important of all the services in the Prayer Book, and there

are many directions in the Rubrics about it, as we shall see as we go on ; but first we will speak about that part of the Church where the Blessed Sacrament is consecrated, and where the people receive it.

When you go into an old Church, or a new one that is properly built, you will see that one end of the Church is separated from the rest, generally by what is called the Chancel-screen, made of carved wood or stone. Formerly it was called the Rood-screen, and on the top of it was a large crucifix —a Cross with the figure of our Blessed LORD crucified ; and on one side was the figure of the Blessed Virgin, and on the other S. John, the beloved disciple. We are told in Holy Scripture that there stood by the Cross of JESUS His mother. These figures used to be called the Holy Rood, and so the screen was called the Rood-screen.

The space inside the screen is called the Chancel, and at the end of the

Chancel stands the Altar. The Altar should be raised on steps, and be made as beautiful as it can be made.

And why is this? Because every Altar is the LORD'S earthly Throne, where He condescends to be offered, over and over again, as the Sacrifice once slain for the sins of the world, and where He becomes the Food of His people, under the form of Bread and Wine.

We call the Holy Table the Altar, because there the Priest offers our Christian sacrifice. S. Paul says, "We have an Altar," and he would not have spoken so if we had not an Altar. Our Altar is that on which we offer the Sacrifice of the Holy Eucharist.

In our Prayer Book the Clergyman who ministers is called the Priest, and the meaning of the word Priest is "one who serves at an Altar." So you see where there is a Priest there must be an Altar.

The Altar is sometimes called the

LORD'S Table, and the Communion Table. Some people are so ignorant as to call the part of the Chancel that is inside the Altar rails "The Communion." I have heard people say—"There is a new carpet inside the Communion;" and they say, "I saw the Clergyman go into the Communion." Now, you who have been taught what this Blessed Sacrament really is, must see how very foolish it is to talk so.

The part inside the rails is called the Sanctuary. It is like the Holy of Holies in the Jewish Temple, where Almighty GOD was really present, as He is now in our Churches, in the Blessed Sacrament; and for this reason it must be kept holy, even more than the rest of the Church, though we must never forget that it is all GOD'S House—a Holy Place.

S. Paul was very particular in ordering all things, in the worship of Almighty GOD, to be done "decently and in order." The first Christians,

it is true, had no beautiful Churches, no beautiful Altars, for they were poor and persecuted, and they had not the means of getting anything costly, but they always followed their LORD'S example in having everything of the best they could get, like the large upper room that He ordered to be furnished and prepared when He first gave the Blessed Sacrament to His disciples.

In the Acts of the holy Apostles we read of their being all together in an upper room when S. Paul was preaching, and we are told that there were many lights burning. Now, if the disciples had only met together to hear S. Paul preach, there would have been no need of so much light.

It is most likely that these lights were burning to give honour to the Blessed Sacrament, which was going to be celebrated in the early morning ; for we read that S. Paul's sermon lasted till midnight, and that after he had restored the young man to life, he went up again into the upper room,

and having broken Bread and eaten, he talked a long while, even till break of day. It is generally understood that when we read thus of Breaking of Bread in the Holy Scripture, it means celebrating the Blessed Sacrament of the Eucharist. Sitting at meat means having meals.

When Christianity became known, and many were converted, and the worship of the true GOD took the place of that of the false gods, the heathen people came in crowds to worship; and the better people gave their money to build beautiful Churches. They did not spend so much on themselves as they do now-a-days, and leave GOD'S House shabby and dirty. Then, too, great ladies worked beautiful altar-cloths and vestments for the Priests, as some are beginning to do again now.

From the time when S. Paul first set all things in order, it seems to have been the custom for the Priest to wear a different dress, when celebrating Holy Communion, from what he

had on at other times of the service. In the last chapter of S. Paul's Second Epistle to Timothy he says, "The cloak which I left at Troas, when thou comest, bring with thee." Learned men tell us that this word cloak did not mean a common cloak, but the vestment which S. Paul wore when he celebrated the Holy Communion. He afterwards tells S. Timothy to bring the books, or parchments, also; and these books are supposed to be the books used in the service of the holy Eucharist.

There are some persons who say, What is the use of all this ceremony and changing of dress? Could not we worship GOD without all this? Certainly we could if GOD had ordered us to do so, but we do not find He ever ordered anything mean to be used in His service; but all ought to be as good as we can offer to Him. We know our goods can be nothing to Him, but surely He is pleased if we use them to show our reverence for His

Holy Presence. In the Old Testament, GOD ordered garments of glory and beauty to be worn by His Priests.

Would people ever think of inviting the Queen to their houses, and not put on their best clothes to receive her? And would they not make their houses as nice as they could? And if it is right to do thus for an earthly queen, how much more for the King of kings!

Besides, all this is done, not only to give honour to our Blessed LORD, but to teach us many things. The Altar, with the Cross or Crucifix, puts us in mind of Mount Calvary and CHRIST crucified for us. The Priest in his robes reminds us of our Blessed LORD, who was clothed in robes in mockery, when He was taken before Pilate and Herod. When the Bread is broken and the Wine poured out, it represents, or shows us, as in a picture, His Body broken and His blood shed upon the Cross. The lighted candles remind us that CHRIST is the light of the

world, and they may put us in mind that we should let our "light so shine before men, that they may see our good works," and give glory, not to ourselves, but to our FATHER in heaven.

When we see flowers on and about the Altar, we may think of the Resurrection of our Blessed LORD, and of our own rising up at the last day, after we have been buried, as flowers appear to die in winter and come again in spring and bloom afresh.

The sacred vessels used at the celebration of the Holy Communion, are the Chalice, which is a beautiful cup of silver or gold, often set with precious stones; and the Paten, a small silver or gold plate. The Chalice holds the Wine and the Paten the Bread—the Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper.

There is a small table on one side of the Chancel, within the altar rails,

called the Credence Table; on it is placed the bread and wine, at the beginning of the service. There should be two small bottles, called cruets; one has wine in it, and the other water. A small quantity of water is poured into the wine in the Chalice before it is consecrated, to represent the water which flowed from the side of our Blessed LORD with His Sacred Blood, and it is used because our Blessed LORD used wine with water in it when He instituted the Blessed Sacrament. It was at the time of the Passover, and in the Paschal Cup was always wine mixed with water. The Bread also was unleavened bread, made as it was used at the Passover; and this is the reason why unleavened bread is now often used at the Holy Communion.

The sacred vessels are covered with a piece of silk, embroidered; this is called the Veil; it is of different colours, according to the season of the Church's year.

The proper colours are white or

gold for the great Festivals of Christmas, Easter, and Ascension-tide; and white on all Festivals of the Blessed Virgin, Angels, and Saints, who were not martyrs, to remind us of the purity of their lives. Red for Whitsun Day, because we are told that on Whitsun Day the HOLY GHOST descended on the apostles like tongues of fire, and red is the colour of fire. Red is also used for the Festivals of Martyrs, to put us in mind of their blood being shed when they gave up their lives for their LORD. For Advent and Lent, and on Fasts and the eves of Festivals the colour is violet, because it is a grave colour, and is used for mourning. Green is used on all other days.

These colours are used for the covering of the Altar, and the vestments of the Priests, which should properly be of the same colour as the Altar cloth.

The name of the vestment worn by the Priest while celebrating the Holy Communion is the Chasuble; the long

white garment he wears under it is the Alb, and the strip of silk hanging down in front of it is called the Stole.

Besides beautiful music, lighted candles, rich vestments and vessels, and lovely flowers, there is another thing which has been used to give honour to Almighty GOD, and to teach us about prayer from very early times. I mean Incense—Almighty GOD ordered it to be used in the services of the Temple at Jerusalem. It was always considered to be a type of prayer.

You remember we read in the Psalms, "Let my prayer be set forth in Thy sight as the Incense." Incense is made of very sweet smelling gum, and when burnt it gives out a smoke which has a very sweet smell. As the clouds of incense rose in the Temple King David prayed that his prayers might rise to the Throne of GOD, as the smoke of the incense rose to His Holy Place in the Temple.

Incense was always thought to be so holy a thing that Moses forbade the

Jews to use it for any common purpose, or just for the sake of its sweet smell.

In the Book of the Revelations we read that when S. John the Divine saw a vision of the Church in Heaven, an angel came and stood at the Altar, having a golden Censer; and there was given to him much incense, for him to offer with the prayers of the saints. So you see the smoke of the incense goes up to Heaven, and the prophet Malachi says, "In every place incense shall be offered unto My name, and a pure offering." It seems a very strange thing that persons should object to Incense, when we know it was ordered by Almighty GOD Himself to be burnt in His Temple on earth, and S. John in a vision saw the angels offering it at the Throne of GOD in Heaven!

There are many more Ceremonies observed during the celebration of the Holy Eucharist; they are different at different churches; but our Blessed

LORD is present at all. Yes! even where He does not find the honour given to an earthly sovereign, He comes to His faithful people. When we find people trying to make the worship of Almighty GOD as worthy of Him as they can, we should do all we can to help them; and when we find them trying to upset all, and make His service poor and mean, we must pray for them, that they may be led into a better mind.

CHAPTER XII.

WHAT WE LEARN FROM THE PRAYER BOOK ABOUT THE HOLY COMMUNION.

The great Truth we learn from the Communion Service in our Prayer Book is this; The Real Presence of our Blessed LORD in that Holy Sacrament.

We see this great Truth in every page, in every act of the Priest, and in the Rubric.

In the Rubric we read that every one who wishes to receive the Holy Communion is to send his name to the Clergyman at least some time the day before; and there is a great deal more—how none must come to the LORD'S Table if they are living in sin, or are in malice with their neighbours.

The reason why our Church directs that the Clergyman ought to know who is coming to the Holy Communion is, that he may be able to find out if any one is living in sin, or be in malice with any one; and the Priest must tell him that he must not presume to come to the LORD'S Table until he has repented of his sin. And this confession was formerly made openly before the congregation, besides the Confession which is afterwards spoken of by the Priest in the Exhortation further on.

And now do not you see the reason why no one is to come to receive the Holy Communion while living in wilful sin, or with some grievous sin on

the soul unrepented of and unforgiven, or without a quiet conscience? The reason is that whoever comes to the LORD'S Table, comes to the Marriage Feast of the Heavenly Bridegroom, and must have on the marriage garments of purity and all godliness. The Heavenly Bridegroom, our LORD JESUS CHRIST, is really present at the Feast. If He were not present, what need would there be of wedding garments?

When we come to speak of Confession and Absolution, we shall have much more to say about the notice which the Priest gives of the time that the Holy Communion is to be administered. He tells the people that "Almighty GOD has given His SON, our SAVIOUR JESUS CHRIST, not only to die for us, but to be our Spiritual Food and Sustenance in that Holy Sacrament," and afterwards he warns the people against receiving the Holy Communion unworthily—this means in sin, or carelessly, not

what we generally mean when we say unworthily, because we are none of us really worthy of so great a blessing. For if we receive It irreverently, or while we are in sin, then, as the Priest tells us, we are guilty of the Body and Blood of CHRIST, our SAVIOUR—we eat and drink our own condemnation, not considering that the Bread and Wine is the LORD'S Body, or as S. Paul says, "Not discerning the LORD'S Body."

And now we come to speak of the Consecration. There is one thing you must particularly notice, that when the Priest is going to consecrate the Bread and Wine, the Rubric takes particular care to tell him to stand before, or in the middle of the Altar, or Holy Table, in front. This is the place where the Priest should always stand when he makes an offering, being not only the place of dignity, and the place where he may be seen by all the congregation, but also because it is the most suitable for presenting

before GOD the offerings, as the representative of the people.

There are many people who would try to persuade you that standing "before the Table" means standing at the end of it. But we all know that behind the Altar would mean between the Altar and the wall; so one would think any child would know that before the Altar must mean facing the wall, with the Table in front.

The truth is, these people want to make out that the Church of England has no Priests, no Altar, no Sacrifice commemorated, no Real Presence of our Blessed LORD on the Altar, and so they try to do away with anything that plainly shows they are in the wrong, and for this reason it is the duty of all who value these blessed truths, to be very particular in keeping to all the Rubrics and directions in the Prayer Book, and for the congregation to be very reverent in their behaviour always in church, and most particularly at the time of the Holy Communion.

Now we must go on to speak of another thing which shows us so clearly the Real Presence of our Blessed LORD in the Eucharist. None but a Priest can consecrate the Bread and Wine so that, through the grace of the HOLY SPIRIT, they become the Body and Blood of JESUS CHRIST. A Deacon may help him in the service, but he cannot consecrate. When we speak of the Ordination Service, we will explain the difference between the Priests and Deacons. Look at your Prayer Book, and you will see that before the Priest says the prayer for the whole state of CHRIST'S Church, he places upon the Altar the bread and wine, and offers them to GOD as oblations. The oblations are the bread and wine before they are consecrated. When the Priest says the Prayer of Consecration, he is to take the Paten into his hands when he says the words, "He took Bread;" and when he says the words, "He brake It," the Priest is to break the Bread; when

he says, "Take, eat, this is My Body, which is given for you," he is to lay his hand on all the Bread; and when the Priest says, "Likewise after Supper He took the Cup," the Rubric says that he is to take the Cup or Chalice into his hands; and when he says the words, "This is My Blood," he is to lay his hand upon every Vessel, Chalice, or Flagon in which there is any wine to be consecrated.

So you see what the Priest is to do with all the Bread and Wine that is to become the Body and Blood of CHRIST; he is to lay his hand on all of it, and by the power of Almighty GOD, the Blessed Sacrament is complete. In some wonderful way the Body and Blood of CHRIST are there, while yet still there remain the Bread and Wine.

It is too difficult for us to understand, but we must believe.

Now, look at the Rubric again, where you will see that after the Bread and Wine are consecrated, they are called

the Consecrated Bread and Wine and the Consecrated Elements. And at the end of the service it says that the unconsecrated bread and wine may be used as common food—the Priest may have it for his own use—but all that has been Consecrated may not be taken away like the rest; but the Priest and those whom he may call to him are "reverently to eat and drink It." It is all this that tells us so clearly of the Presence of our Blessed LORD in the Holy Sacrament. If the Bread and Wine are ONLY eaten and drunk in remembrance of His death, why must we be so very careful to treat Them with such deep reverence?

There is one other thing which I must mention, which, though it is not actually ordered in our Prayer Book, yet the Catholic Church, to which we belong, has always taught that it should be observed. I mean what is called Fasting Communion.

It has always been a pious custom that the Blessed Sacrament should be

the first food we take in the morning, when we are going to receive Him Who is the Bread of Life, before we take our common meal.

There is a new custom which has come up of late, of Evening Communion. I hope no one who reads this little book would ever think of such a dishonour to JESUS CHRIST; but I want all to see that He should be first in everything—the Beginning and the End—First and Last.

And now we have seen what the Bible tells us about the Holy Communion, what the Church Catechism teaches us, and what we learn from the Communion Service in our Prayer Book, I think we must feel and believe the great Truth the Church teaches us —The Real Presence of our Blessed LORD upon His Altar, and that the Body and Blood of CHRIST are truly and indeed taken and received by the Faithful (that is, all the baptized who are allowed to come to Communion) in the LORD'S Supper.

CHAPTER XIII.

ON CONFESSION AND ABSOLUTION, SOMETIMES CALLED THE SACRAMENT OF PENANCE.

In the first part of this book, when we were speaking of the forgiveness of sins, I told you a little about Confession and Absolution, as the means which our Blessed LORD appointed for forgiveness of sins after Baptism, through the precious Blood of CHRIST; for only by the merits of His Blood shed for us can we be made clean from sin.

Absolution is the pardon which Almighty GOD promises to those who confess their sins fully, and without keeping anything back, or making excuses for their faults. Only GOD'S Priests, appointed and ordained by Him, have the power to pronounce Absolution.

Now, though most people will agree

with you that all must confess their sins, if they hope to be forgiven, yet if you speak to them about Confession and Absolution they are offended, and say it is "not according to the Church of England to confess to a Priest, and that they confess their sins to GOD, and not to man."

This is all for the want of knowing better; for the Church of England teaches us a great deal about Confession and Absolution in the Prayer Book, as we shall presently see; but first we will find out

WHAT THE BIBLE TELLS US ABOUT CONFESSION.

We all know the text, "If we confess our sins, GOD is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and we find it mentioned in the Old Testament many times that Confession of sin was not only made privately to Almighty GOD, but to His Priests or Prophets.

In the Book of Joshua we read

that when Achan had disobeyed GOD, Joshua said to him, "My son, give glory to the GOD of Israel, and make Confession to Him, and tell ME what thou hast done; HIDE IT NOT FROM ME." And Achan said, "I have sinned against the LORD GOD of Israel, and thus and thus have I done." So you see Achan confessed his sin to GOD, but he told it also to Joshua. Then again, when David sinned, and GOD sent Nathan the Prophet to him, David said, "I have sinned against the LORD;" and Nathan said, "The LORD hath also put away thy sin." David in the Psalms says, "I acknowledge my faults, and my sin is always before me," and "I will confess my wickedness, and be sorry for my sins."

In another place we read that on one of the great fast days the Israelites confessed their sins openly before the congregation, and that a great part of the day they confessed in this manner.

There seems to be very little doubt from many texts in the Old Testament, that the Jews were in the habit of making Confession of sins, either in the public congregation or to the Priest alone; and you will remember that when the people came to S. John the Baptist to be baptized, they were baptized in the river Jordan, CONFESSING THEIR SINS; they did not make any objection, but seem to have made their Confession as a matter of course.

The Confession of sins to S. John the Baptist is the first that we read of: it is in the New Testament. We do not find that S. John the Baptist gave Absolution; because our Blessed LORD had not then "given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and remission of their sins." Now, when did He give them this power?

The power of forgiving sins in His name our Blessed LORD gave to His disciples before He ascended into

heaven. Some time before this He had said to them, "Whatsoever ye shall bind upon earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." And just before His Ascension JESUS said to His disciples, "As My FATHER hath sent Me, even so send I you." And when He had said this He breathed on them and said, "Receive ye the HOLY GHOST; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." You remember I told you before, that to remit sin means to forgive it, and to retain sin means not to forgive it.

You must notice the words, "As My FATHER hath sent Me, even so send I you." It was as if He had said, "All that My FATHER gave Me to do while I am on earth, I give you to do and to carry on when I am gone away." As our Blessed LORD baptized, so His disciples were to go on baptizing. HE gave them the Blessed Sacrament

of His Body and Blood, so they were to go on doing the same. HE forgave sins, and in His name they were to go on pronouncing Absolution. As He always used an outward and visible sign, so His disciples were to do as He had done. To the lame man He said, "Thy sins be forgiven thee," and to Mary Magdalene, "Thy sins are forgiven." And to this day the words of Absolution are said to the penitent sinner who "humbly and heartily desires it."

When the Jews heard JESUS say, "Thy sins be forgiven thee," they were very angry, and said, "This man blasphemeth," "Who can forgive sins but GOD only?"

Now, this is very much like what people say now-a-days, How can a Priest forgive sins? And they would be quite right if the Priest forgave sins in his own name, without a commission from GOD. But he does not forgive sins in his own name; he is ordained and appointed to do it in the

name of Almighty God, Who has given power and commandment to him to tell the people that they are forgiven, just in the same way as the Queen does when she pardons a criminal; she does not go herself to the prison and tell him he is free, but she gives power and commandment to the persons who are appointed for this purpose, and they read the pardon to the prisoner. We will speak more of this when we come to the Ordination Service.

In the Parable of the Prodigal Son, when he repented of his wicked life, we are told that he said, "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am not worthy to be called thy son." This was repentance and Confession of Sin. We read that the father saw him a long way off. He knew he was penitent, and he had compassion on him.

Then the father said to his servants, "Bring forth the best robe, and

put it on him." I want you to notice this. The father did not put the robe on his son with his own hands, but he told his servants to do it. The best robe that covered his ragged clothes, so that they could no more be seen, put on by the father's servants, is like the Absolution that covers all our sins, placed over us by the hands of our Heavenly FATHER'S servants, His Priests, by His command.

In the Epistles we read that the disciples of our Blessed LORD went on doing as He had commanded them. S. Paul said, "If we forgive anything, we forgive in the person of CHRIST," that is, in His Name; and he says, "We are ambassadors of CHRIST, as though GOD did beseech you by us; we pray you in CHRIST'S stead, be ye reconciled to GOD."

We read in the Acts of the Apostles that when the people of a city were converted to the faith of CHRIST, many who believed came and confessed, and showed their deeds—they told their

sins to S. Paul; and S. James in his Epistle says, "Confess your faults one to another."

Much more might be said of what we learn from the Holy Scriptures about the duty of Confession and the benefit of Absolution, but we will now see

WHAT THE PRAYER BOOK TEACHES US ABOUT CONFESSION AND ABSOLUTION.

Those who read the Prayer Book carefully will find there three different forms of Confession and Absolution.

The first is at the beginning of Morning and Evening Prayer. It is called the General Confession. It is called GENERAL because the people do not mention any sins in particular; they say, in a general way, they have erred and strayed like lost sheep. People may say it all through without thinking of any one sin in particular. I fear they often say it from habit, without thinking of any of them. Then

the Absolution that comes after this Confession is a general Absolution. The Priest says that Almighty GOD has given power and commandment to him to declare and pronounce to His people, being penitent, the Absolution and remission of their sins. He does not promise the Absolution to any particular person, and to those living in a state of grace no doubt this general Absolution has its benefit.

The second Absolution is in the Communion Service, and it is less general than the one just mentioned. We there say we have sinned in thought, word, and deed, but we do not mention any particular sins. The Absolution after this Confession is more full. The Priest says, "Almighty GOD pardon and deliver you from all your sins." Both these forms of Absolution are general, not particular. I mean that it is only in a general manner, not applying the pardon to each particular sinner, as is the case with the third form of Absolution.

Now, it must be very easy to see that if the only time we had to examine our conscience and confess our sins were when we go to church, we should have but little time to do it. No, this must be all done beforehand. And how are we to do this, and what are we to do when we have found out our sins? I will tell you; you must examine your conscience, and find out your sins by reading over GOD'S commandments one by one, thinking of them in the way I taught you before, and then ask yourself, Have I done this wickedness? and if I have, am I sorry for it?

If you were to make a list of all your sins that you have ever committed since you can remember, you would be frightened to find how many and how great they are. And yet remember they are all written down in GOD'S Book against the day of judgment. If you do not take count of them He will; they will be all remembered then, if they are not blotted out before;

so it is of no use trying to hide them, and forget all about them.

Now, we will turn to the service for Holy Communion, and see what the Priest says about Confession, when he is giving notice of the time of Holy Communion.

It is very seldom that more than a very small part of this notice is read, and this is a great pity, as the last part is of such great importance, especially in these days.

First the Priest tells the congregation that at such a time the Blessed Sacrament of the Body and Blood of CHRIST is to be administered, that they ought to be deeply thankful for the opportunity of receiving this Blessed Food. Then he goes on to say what a most solemn thing it is, and how necessary it is that all should examine their consciences, that they may come holy and clean to that Heavenly Feast. The way to do this is to examine your lives and conduct by GOD'S commandments, and when you have found out

your sins to confess them to Almighty GOD. Then we are told of the dreadful punishment of those who dare to come to the Holy Table while living in sin; and that no one must come to the Holy Communion but with a full trust in GOD'S mercy, and with a quiet conscience.

By this is meant that every one must feel sure that GOD has pardoned his sins on his true repentance.

But can everybody feel so sure? What is there to make people feel sure that GOD has pardoned them? And it is not all that can find out their sins without some help and teaching how to set about it.

The holy men who wrote the Prayer Book knew they could not always do this; and so the Priest goes on to say, "Therefore if there be any of you who by this means cannot quiet his own conscience, but requireth further counsel and advice, let him come to me or to some other learned and discreet

minister of GOD's Word, and open his grief."

What does it mean to open one's grief to GOD's minister? It means to tell him your sins, to tell him what is troubling your mind; and your sins ought to trouble your mind; so to open your grief to GOD's minister means to tell him your sins, to confess them to Almighty GOD in the hearing of His Priest, that he may be sure you have done so; and much more than this;—let us go on to the end. The Priest goes on to say the reason why you must open your grief, that is, confess your sins, is, that by the ministry of GOD's Holy Word you may RECEIVE THE BENEFIT OF ABSOLUTION, together with ghostly counsel and advice.

Now, we will suppose a person in the church when this is read who feels he is a sinner, and cannot quiet his conscience, but all the time wishes to be free from his sins; GOD puts it into his heart to go and speak to the Priest, and he gives him advice how

to prepare for his Confession; and if the Priest believes he is sincere, and has kept nothing back, he will afterwards give him the benefit of Absolution. Now, where are we to look for the words of this Absolution? Still in the Prayer Book. You will find it in the Service for the Visitation of the Sick. We read, "Here shall the sick person be moved to make a special Confession of his sins, if he feels his conscience troubled by any weighty matter." And I may remark there is no doubt that on a dying bed many sins, which were thought nothing of in health, come to be indeed weighty matters; after which Confession the Priest shall absolve him (if he humbly and heartily desire it), after this sort:

"Our LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed unto me, I absolve thee, in the Name of the FATHER, and

of the SON, and of the HOLY GHOST. Amen." Now, some people will tell you that this special Confession of sins, and the Absolution that is given after it, is only intended for sick persons, who are supposed to be dying; because it is found in the office for the Visitation of the Sick. You might as well say no one should make a will unless he is on a sick bed; because the Priest in the same service is told to admonish him to make his will, if he has not already done so; and surely what holds good for the body holds good for the soul. If we should not leave our worldly affairs unsettled, for fear we may die suddenly, much less should we leave the affairs of our souls in disorder. When we think how soon we may meet with an accident, and die at any time, we should look upon ourselves as being always at the point of death, and so keep ourselves in a state of readiness.

Now we see from reading our Prayer Book, that this perfect Absolution is

only promised to those who make special Confession of their sins. I mean a Confession of all the sins on their conscience, confessed to Almighty GOD in the hearing of His Priest, mentioning every sin. This perfect Absolution is not given when we say in a general way, at Morning and Evening Prayer, "We have done those things we ought not to have done." It is not given after the Confession in the Communion Service, when we say we have sinned "by thought, word, and deed," though this is a much more special Confession than the one in the Morning and Evening Prayer, and the Absolution is more special; still, in none but that in the Visitation Service does the Priest speak as in GOD'S name, when he says, "By His authority given to me I absolve thee from all thy sins, in the Name of the FATHER, and of the SON, and of the HOLY GHOST."

And you must remember that no one really receives any benefit from Absolution who keeps back anything

and does not tell the whole truth. No, it is only when we have told all, repented of all, and determine by GOD'S help to fight against our sins, and are willing to make amends for the wrong that we have done to others, that we can have the benefit of Absolution. Wicked persons may make false Confessions and deceive the Priest, so that he may say the WORDS of Absolution, but GOD knows all, they cannot deceive Him, and He does not forgive when deceit like this is practised. It is adding sin to sin.

Now, I want you to remember and to understand that all I have been telling you about Confession and Absolution is taken from the Holy Scriptures and the Prayer Book of the Church of England, those two books valued above all others by all members of the Church of England. I want you clearly to see this, because you will find many people who will try and persuade you that Confession and Absolution is not, as they say,

"according to the Church of England." They will very likely call you a Roman Catholic, if they do not laugh at you. They might as well call you a Roman Catholic for going to Church, or saying your prayers, or for having your children baptized; for Roman Catholics are as particular as we are about all these things. And as for being laughed at, what matters that? One day it will be no laughing matter whether your sins be forgiven or not, so never let that stand in your way.

Now, suppose you were suffering from some severe illness, and you were told by a doctor how you might be cured—would you mind if the whole parish laughed at you for going to him? And would you not tell him all about your aches and pains, for unless he knew all, how could he tell how to advise you or how to cure you? You would say to those who laughed, "That is my business, not yours; my health is of much more consequence to me than your laughter."

So it ought to be with your soul. Surely the health of your soul is of more consequence than that of your body, and its cure well worth standing firm about. Oh, never let any gossiping nonsense or newspaper rubbish stand between your soul and your GOD.

I do not intend here to give you any teaching about the way you are to prepare for your Confession. You must go to a Priest and ask his advice, and he will tell you what to do. I only want to explain to you what it is, and the benefits we receive from Absolution, and, above all, to make you feel that every member of the Church to which he belongs, has a right to go to any of GOD'S ordained Priests and open his grief, and no one has a right to prevent him if he is of an age to act for himself. The difference between the Church of England and that of Rome in this matter is, that the Church of Rome obliges all her members to make Confession before receiving any of the Sacraments, and in the

Church of England it is a great privilege which any one has a right to claim.

May all who feel themselves to be sinners come to the Fountain opened for sin and uncleanliness, even the Precious Blood of our SAVIOUR JESUS CHRIST.

CHAPTER XIV.

HOLY ORDERS.

Holy Orders is one of the Lesser Sacraments, and is the means by which power is given to those men who are called to be GOD'S ministers, to perform all the duties of their sacred offices, and by it GOD gives them His grace to perform them rightly.

We call Holy Orders a Lesser Sacrament because, though it was ordained by CHRIST Himself, and has an outward sign as well as inward grace,

yet it is not, as the Catechism says of the two Great Sacraments, generally necessary to Salvation; that means, as I told you before, it is not necessary for all mankind in general, but only for some persons in particular. All persons are not called to be Priests, but no one must take upon himself the office of a Priest unless he is properly ordained by a Bishop.

Now, according to the plan of this book, we will first see

WHAT THE BIBLE TELLS US ABOUT HOLY ORDERS.

As there have been always sacrifices from the beginning of the world, so there have been always Priests. The Patriarchs, Abel, Noah, Abraham, and others, were Priests, and offered sacrifices. Under the law of Moses, and until the coming of CHRIST, the Priests were obliged to belong to the family of Aaron, who was the first High Priest. They succeeded one

another: the priesthood went down from father to son, just as a title does now among great families.

It was considered a very wicked thing for any man to take upon himself any of the offices of the priesthood, without being of the family of Aaron. We read in the Old Testament of one of the Kings of Judah, named Uzziah, who took upon himself to burn incense upon the Altar, in the Temple of the LORD. But the Priest went in after him, and told him that it was not for him to burn incense to the LORD, but only for the Priests who were consecrated. The Priest said to him, "Go out of the Sanctuary, for thou hast trespassed." But we read that Uzziah was very angry with the Priests, and tried to go on burning the incense, but the LORD smote him with leprosy, and he was a leper to the day of his death.

Again, we read of Korah, Dathan, and Abiram, who took upon themselves the Priest's office, and the earth

opened and they were swallowed up alive, as a punishment for their sin.

The priesthood continued in the family of Aaron down to the coming of CHRIST, Who was to be our Great High Priest. He left the priesthood to His apostles, and it was to be continued to the end of the world; not in their families, like the ancient priesthood, but by those whom they should choose to succeed them after they were dead; and so it has gone on down to the present time.

And now when was it that our Blessed LORD ordained the first Priests? I told you how at the Last Supper, when He first administered the Blessed Sacrament of His Body and Blood, that He said to His disciples, "This do in remembrance of Me." He then gave them power to do as He had done, to consecrate and administer the Holy Eucharist.

We read also in the Holy Gospels, that some time before this, JESUS called His twelve disciples to Him, and gave

them power against unclean spirits, to cast them out, and to heal all manner of sickness. He sent them forth and commanded them to preach, to heal the sick, to cleanse the lepers, raise the dead, and cast out devils. He said also, "Freely have ye received, freely give." "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."

Again, when our Blessed LORD, before His betrayal, prayed to His heavenly FATHER for His disciples, He said, "The glory which Thou gavest Me, I have given them."

And again, after His resurrection, JESUS said to His disciples, "Peace be unto you; as My FATHER hath sent Me, even so send I you." And when He had said this, He breathed on them, and saith unto them, "Receive ye the HOLY GHOST; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." This as we have seen, is the power of Absolution.

Moreover, JESUS gave His apostles power to preach and to baptize. He said, "Go ye and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world."

This power the disciples were not to use till the HOLY GHOST came upon them on the Day of Pentecost when they were all in one place, that all might see that they had really power from on High; for we read that the HOLY GHOST came on them in the form of fire, resting on the head of each of them. They were called and ordained before by our Blessed LORD, but the Day of Pentecost was, what we might call, a Public Ordination.

We find the apostles did as they had been commanded. They ordained S. Matthias in the place of the traitor Judas, and afterwards many others, to help them in their lifetime, and to carry

on their work when they were removed by death. Thus we read that in the Church of Antioch there were prophets and teachers, and the HOLY GHOST said to them, "Separate Me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. And they, being full of the HOLY GHOST, departed and commenced their work as men consecrated to their holy office. We read how it was that Deacons came first to be appointed. The apostles found that they had not time to attend to the poor as well as their other duties of preaching and administering the Sacraments, so they ordained Deacons, who were to help them and see to the almsgiving and other matters.

We see here how GOD works by outward signs. Though HE had called the Deacons, yet they were not to begin the work of the ministry till they had been ordained by the laying on of the hands of those who had in

like manner been consecrated to their office before them.

Saul, who is the same as S. Paul, after he had been consecrated in the same manner, laid his hands on Timothy, and ordained him to the work of the ministry, and so it has gone on down to the present time.

We will now see what we learn from

THE ORDINATION SERVICE IN THE PRAYER BOOK.

In the Preface to the Ordination Service in the Prayer Book it is called "The form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons." A man is "made" a Deacon, "ordained" a Priest, and "consecrated" a Bishop.

The Preface begins by saying, "It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the apostles' time there have been these three orders of

ministers in CHRIST'S Church; Bishops, Priests, and Deacons." We are there told what high offices these are, and how no man must presume to take them upon himself, except he is first called to them, and then only by public prayer, and imposition of the Bishop's hands; and that these Holy Orders may be continued, and reverently used, no man can be a lawful Bishop, Priest, or Deacon in the Church of England, except he be called, and admitted by the form of service in the Prayer Book.

The first form is the making or ordering of Deacons. A clergyman is first made a Deacon. The Bishop lays his hands on him, and gives him authority to help the Priest in Divine service, specially when he administers the Holy Communion. He may assist the Priest, but he cannot consecrate the Blessed Sacrament, because he has not had power given to him enabling him to do it. If any one but an ordained Priest were to presume to say the

words of Consecration, it would be nothing; the bread and wine would never be "verily and indeed the Body and Blood of CHRIST." A Deacon cannot pronounce Absolution; you may always know when a clergyman is only a Deacon, because he never reads the Absolution in the Prayer Book. He has never had power given to him to do it.

Now, we will go on to the Ordination of Priests, and see what are the words spoken by the Bishop when he and all the Priests present lay their hands on the heads of those who are called to the priesthood. They are the very words spoken by our Blessed LORD to His disciples when He gave power and authority to them. The Bishop says: "Receive the HOLY GHOST, for the office and work of a Priest in the Church of GOD, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.

And be thou a faithful dispenser of the Word of GOD, and of His Holy Sacraments; in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

It is very strange that any one after reading the Service for the Ordination of Priests should say the Church of England has no Priests.

You may very likely meet with people who, having read Holy Scripture, think they understand more about it than their teachers; say that we are all Priests. There is a text which says we are all Priests. Well, so we are, it is quite true; we are in a way all Priests; for we may join at the Holy Communion, in offering the Sacrifice; but this does not give us authority to take upon ourselves the office of a ministering Priest. What does the text say? "We are all Kings and Priests." True, we shall be Kings if we go to Heaven, for there we shall reign with JESUS; but we have no more right to take the priesthood because the Bible

calls us Priests, than we have to put ourselves in the place of the Queen because the Bible says we are all Kings. There is a text about twisting the words of Scripture to suit our own purpose, and we must beware we never do this.

The third form is the Consecrating of Bishops, which the Rubric tells us is always to take place on a Sunday or Festival.

This service again shows us how the Church sets forth the power which GOD has given to Bishops. It is performed by the Archbishops and Bishops laying their hands on the head of the Priest who is to be consecrated, and the Archbishop says :

" Receive the HOLY GHOST, for the office and work of a Bishop in the Church of GOD, now committed unto thee by the Imposition of our hands ; in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. And remember that thou stir up the grace of GOD which is given

thee by this Imposition of our hands; for GOD hath not given us the spirit of fear, but of power, and love, and soberness." And then he tells the now Consecrated Bishop how he is to feed the flock of CHRIST, that when the Chief Shepherd shall appear he may receive the never fading crown of glory.

Now, what do we learn from this? We learn from Holy Scripture and from our Prayer Book that GOD has appointed these three orders in His Church; and that our Blessed LORD gave power and commandment to His apostles to do in all things as He did while on earth; and that this power they gave to others, and so on to the end of the world, our LORD being with them and us always, even to the end.

CHAPTER XV.

THE VISITATION OF THE SICK; OR, THE HOLY UNCTION.

The word Unction means an Anointing with Oil. We read in the Holy Gospels, that when our Blessed LORD sent His Apostles on their mission, one of the things they did was to heal the sick; and we are told that "They anointed with oil many that were sick, and healed them."

S. James also says in his Epistle, "Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the Name of the LORD."

This Holy Unction was formerly used after these examples and directions of Holy Scripture: and in the first English Prayer Book made after the Reformation, there was a form for anointing the sick with oil; but it was

afterwards left out of the Prayer Book, and the custom was no longer used. There is now no service for it, but as anointing is so plainly ordered to be done in Holy Scripture, it may some day be again restored to our Prayer Book; indeed, it is difficult to say why it should ever have been discontinued.

There seems something very holy in the idea of anointing. You may remember I told you the word CHRIST means Anointed, and that even now, when kings and queens are crowned, the Archbishop pours some oil on their heads, and this is called the anointing. So you see, anointing with oil is still the custom in some cases, though sick persons are not now so anointed.

But though this custom is not now used, at present we have a very beautiful service in our Prayer Book, "The Visitation of the Sick." It is a service of very great consequence in these days, when the right to make special Confession to the Priest, and

to receive Absolution from Almighty GOD through him, is denied by so many.

We have already said so much on this subject, when speaking on the Sacrament of Penitence, that we need not go over it again, but we must say a few words on the Exhortation to be read by the Priest to the sick person. He says over to him the Apostles' Creed, asking him if he believes all the Articles of the Christian Faith; he then examines him whether he is in charity with all, and is willing to make amends for all wrong done by him. The Priest also directs him to settle his worldly affairs and to give alms to the poor. Then the Priest is to "move the sick person to make special Confession of his sins if he feel his conscience troubled." "After which Confession, the Priest shall absolve him, if he humbly and heartily desire it." Then follows a prayer for the penitent person, and after that other prayers, ending with a very

beautiful form of blessing often used on other occasions.

Other prayers are added for particular cases, such as, "For a Sick Child," "For a Sick Person, when there appeareth small hope of recovery," and the "Commendatory Prayer," to be said when a person is dying,—"commending" his soul into the hands of his "Creator and most merciful SAVIOUR."

The whole Service is very beautiful, and might be often read by persons in health to their great profit. And though we no longer have the Holy Unction, we still have the Prayer of Faith, which S. James tells us "shall save the sick." And we know how often, even in our day of unbelief, the Prayer of Faith has saved many who seemed to be beyond all earthly skill, and the LORD has raised them up, to work for Him yet a little while longer in His vineyard, before they receive the reward of their labour.

There is a short service in the

Prayer Book called the Communion of the Sick—to be used, as the Rubric says, if "the sick person be not able to come to the Church, and yet is desirous to receive the Holy Communion in his house." It is directed that there shall be a "convenient place" in the sick man's house, with all things necessary, so prepared that the Holy Communion may reverently be administered.

It is about this reverent administering of the Blessed Sacrament that it may be well to say a few words. People are apt to forget that when the Priest says the words of Consecration, our Blessed LORD comes as surely in the meanest hovel as in the most beautiful Church; and we should try to do our best to give Him honour in one as much as in the other.

The Priest will often bring with him a cross, candles, and perhaps, also, flower-vases, as well as the sacred vessels for the Altar Service, and all things as in Church, only of much smaller size. He may, perhaps, also

bring a small table to serve as an Altar, or else he will trust to find a table prepared for him, and then the best and most suitable table should be used, and all arranged in the most reverent manner possible.

It is very soothing to sick persons to see all things done decently and in order, bringing to their minds the time when they were able to receive the Blessed Sacrament in Church; and to those who have been used to the beautiful Ritual of our Church, anything wanting in the preparation for their Sick Communion will strike them very painfully.

I will tell you a story of what happened a short time ago. A poor old woman, who had been for a long time a Communicant at a Church in the City of London, where a careful and reverent ritual has been for many years observed, was asked to receive Holy Communion with a dying friend. By some accident the Priest had omitted to bring with him a Chalice Veil.

This the poor woman noticed, and it grieved her sadly to see the Sacred Elements remain uncovered. After the service was over, she went at once to a draper's shop, and in her simplicity asked for a Chalice Veil. Of course there was none to be had, but, nothing daunted, she persuaded the draper to look among his goods for "something with a Cross on it." To her great joy the man found something which she thought would do for the purpose, and she gladly bought it, and very humbly presented it to the Curate, who no doubt prizes the offering far above its value, for the sake of the spirit of reverence shown by the giver.

CHAPTER XVI.

HOLY MATRIMONY.

We call Holy Matrimony one of the Lesser Sacraments, because, though

like other Sacraments, it was ordained by Almighty GOD Himself, yet it is not generally necessary to salvation as are Baptism and the LORD'S Supper; neither has it the gifts of grace which are given in those greater Sacraments.

Though it is not necessary that all persons should marry, yet it is necessary to the salvation of all who intend to live together as married persons, that they should be joined together in Holy Matrimony.

The special grace given in Holy Matrimony is to enable the man and his wife to live together holy lives; and if they have children, to bring them up in the fear of GOD.

Marriage was first ordained by Almighty GOD in Paradise, when He made Eve and gave her to Adam to be his wife. He then blessed them, and said, "Increase and multiply, and replenish the earth."

We read in Holy Scripture, that after some time men forsook the law of GOD, and took more wives than one,

putting them away, and being divorced, just as their evil hearts tempted them to do. But on the coming of CHRIST, marriage again became sanctified and holy, as Almighty GOD first made it, and intended it always to be.

Our Blessed LORD commanded that no one should put away his wife except she had been guilty of adultery, and even then neither were at liberty to marry again. He said, "Whosoever marrieth her who is put away committeth adultery."

This is very different from the notion many persons have now-a-days, that, if the law allows them to be divorced, they are at liberty to go and marry some other person. Our Blessed LORD said, "What GOD hath joined together, let no man put asunder," which plainly means that they cannot be so separated as to be able to marry another.

JESUS CHRIST Himself sanctified Holy Matrimony by being present with His Blessed Mother and His

disciples at the marriage at Cana. He there performed His first miracle, by turning the water into wine.

We find in the parable of the Marriage Supper, to which all were bidden, a type of the Blessed Sacrament.

In the Book of the Revelations we read, "The marriage of the Lamb is come, and His Wife has made herself ready;" and "Blessed are they which are called unto the Marriage Supper of the Lamb." The Bride, the Wife of the Lamb, is the Holy Church, the New Jerusalem, "coming down from heaven as a bride adorned for her husband."

S. Paul tells us that "marriage is a great mystery," because it represents or shows a likeness to the union of CHRIST and His Church. He also says, "Husbands, love your wives, even as CHRIST loved the Church, and gave Himself for it." And "as the Church is subject unto CHRIST, so let the wives be subject to their own husbands."

We see from these texts how very solemn a thing Holy Scripture considers marriage; and if we turn to the Prayer Book we shall see the same texts quoted in the Exhortation which the Priest gives to those who come to be married.

Another thing is to be noticed in the service for Holy Matrimony in the Prayer Book: The Rubric directs that "The persons to be married are to come into the body of the Church," and there the first part of the service is to be performed, as far as the Blessing. After this the ministers and clerks (meaning the choir), going to the LORD'S Table, shall sing a Psalm. Then the man and the woman are to go and "kneel before the LORD'S Table," while the rest of the prayers are said, and the last Blessing given.

This Rubric has not been strictly kept for many years; but of late it has been brought into use again; its meaning is, the man and woman going up to the altar together, represents the

leaving father and mother, and seeking a blessing at the Altar of GOD, that their marriage may be, as S. Paul says, "only in the LORD."

The Rubric also decides that the newly married persons shall receive the Holy Communion, either at the time of their marriage or at the first opportunity after, thus sanctifying the ceremony, and making it like to that time when "JESUS was called to the marriage."

CONCLUDING CHAPTER.

Having thus gone in as simple a manner as possible, through the teaching of the Bible and the Prayer Book on the Sacraments of the Church, we will in a few words go over what has been said, and try and find out the Great Truth that should be learned from what has been said :—

First. That Sacraments are the

means appointed by Almighty GOD for giving to our souls the different graces and gifts of life promised to us through the Precious Blood of JESUS CHRIST.

Secondly. That there are two Sacraments which are generally necessary to our salvation—Baptism, and the Supper of the LORD.

Thirdly. That by Baptism we are cleansed from original sin, and have the HOLY SPIRIT given to us to give us help to lead holy lives.

Fourthly. That Confirmation increases and perfects the grace given in Baptism. By the laying on of the hands of the Bishop we have given to us the seven gifts of the HOLY SPIRIT.

Fifthly. That in the Holy Communion our souls are nourished and fed by the "Body and Blood of CHRIST," which are verily and indeed taken and received by the faithful in the LORD'S Supper; and that every time the Blessed Eucharist is celebrated, we show forth, as in a picture, the LORD'S Death, as of a Lamb that was slain,

not sacrificed again, but offered and pleaded here on earth, in union with the offering of Himself which our LORD is continually making in heaven.

Sixthly. We learn that our Blessed LORD had "power on earth to forgive sins," and this power He gave to His disciples, to be continued to the end of the world, "to absolve all those who humbly and heartily desire it."

Seventhly. That Almighty GOD has appointed Holy Orders in His Church; that from the time of the apostles there have been Bishops, Priests, and Deacons; and that none may take upon him any of these offices except he be called, and properly ordained.

Eighthly. That Holy Matrimony was ordained by Almighty GOD from the beginning, and that our Blessed LORD has commanded that those whom GOD hath joined together man cannot put asunder.

From the Visitation of the Sick we learn the means of forgiveness and reconciliation with GOD through Con-

fession and Absolution, as taught by the English Church, and that although the custom of anointing with oil has been left off, notwithstanding Holy Scripture speaks of it, still the Church provides all that is necessary in preparing the soul for death.

In conclusion, you must always bear in mind that though in the Sacraments grace is given through the means of man, yet all the good we gain from them comes not from man, but through the Death and Passion of CHRIST; and that the grace given is entirely the gift of Almighty GOD.

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